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RELIGIOUS RADIO IN THE UNITED STATES

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AT A GATHERING of distinguished scientists the question was asked as to what discoveries have most affected man and man's way of life. All of the scientists agreed that the wheel was the greatest of all discoveries—through its use industrial life has been made possible. In second place the printing press was named—its widespread use has been an invaluable aid in the educational process. In third place of great discoveries came the airplane—its impact has done much to aid in creating "one world." These eminent scientists then named the radio tube to occupy fourth place in the list of the discoveries which have most affected man. The radio tube has made intimate and immediate communication possible. Its use has helped to bring about changes in nations. Hitler used radio to great personal advantage in gaining control of Germany.

With respect to simple matters, more people are influenced by what they hear than by what they read or see. The ear is a clearer and swifter road to the brain than the eye. Professor Kenneth Bartlett, of Syracuse University, declares that "radio listeners are people who are very suggestible." In 1940 and again in 1944 Franklin Delano Roosevelt was opposed by a majority of the newspapers in the United States, and yet he was kept in office. He carried his case to the people by radio. His microphone abilities are vividly remembered. The influence of radio in public affairs is far, far more than one realizes. Radio is America's favorite form of recreation, with the power that recreation possesses to mold life. Harvard studies disclose that people understand and remember the simple things they hear better than the simple things they read or see.

The listening capacity of network broadcasting is amazing. It has been estimated that on the day when President Roosevelt read his Pearl Harbor message of war to Congress, he had an audience of over 62,000,000 people. On VE and VJ Day Hooperatings for the sets in use were 63.1% or about 80,000,000 listeners. How quickly radio has become a force in the life of the world! Radio was born in a garage in Pittsburgh in 1920. The Westinghouse Electric Company was experimenting with it as a substitute for the telephone. Instead, radio has become a means for mass communication the like of which has never before been known. Next to

the kitchen stove the radio is the most widely used household article. During the years that it has been in existence the active electorate has increased from 39% to 62% of the eligible voters.[1] No political leader would dare to take radio lightly. In about twenty-five years 90.7% of the families in the United States have acquired radios. This means 33,998,000 "radio homes" or about 130,000,000 potential listeners.[2] There are also 17,000,000 radio receivers in places of business and institutions, and 7,000,000 sets in automobiles. One third of the world's listeners are in the United States. Surveys indicate that each family spends about five hours a day listening to the radio. We are indeed a radio-minded people!

Religion began using radio as others did, with but little understanding of its special techniques and possibilities. Religion has been very slow to educate itself to its worthy use. There are still few, if any, trained priests, pastors, or rabbis in this important field. Many are the religious workers who have radio experience, but it is the sort of experience that lacks knowledge and understanding. It is the sort of feeble experience that comes with use apart from adequate training for proper use. The writer happens to be a typist of experience, having used the typewriter for over twenty years—with only four out of a possible ten fingers. Much time would have been saved and fewer errors would have been made if years ago competent training had been accepted. The years bear witness to the limitation of four fingers out of a possible ten. There are seminaries which continue to remain, by and large, indifferent to radio. There is the false assumption that a minister can ignore it in today's world. There is another false assumption which accepts the idea that a radio ministry requires no special training. It is not surprising, therefore, that religious programs have fewer listeners than other types of programs, that many religious programs are a reproach to the cause of Christ.

Radio is unlike any other means of communication. It reaches people through a single sense. We hear without seeing. Good radio programing seeks to reach a person—his mind, his emotions, his will to act—only through the ears. Radio frees worship from all visual symbols. In radio there is no such thing as "the pause that refreshes." Merely to transpose a sermon or a church service to the microphone does not make for good programing.

In this study we shall concern ourselves with the contemporary scene in religious broadcasting in the United States. Occasional glimpses of how the early years of religious radio still impress their patterns upon today's scene will be given. We shall also try to look at the immediate future and its possibilities for religion and radio.

[1] Morris L. Ernst, *The First Freedom*, Macmillan, 1946, p. 171.

[2] *Radio Families—USA—1946*, Broadcast Measurement Bureau, 1946, p. 1.

The Network Policies

There are three types of networks: the national, covering the continental United States; the regional; and the special networks. The national networks, by virtue of their tremendous coverage and the demand of religious groups for time, have been impelled to formulate some sort of religious radio framework in which to function.

The National Broadcasting Company has issued a leaflet entitled "Programs of Religion" in which it presents its policy. The broadcasting of religious programs is considered to be a service to the listening audience and no payment is accepted for the fulfillment of the network's obligation to provide such service. NBC will not sell time for religious broadcasting because it feels that "Such a course might result in a disproportionate representation of those individuals or groups who chance to command the largest purses." NBC contends that because of the multiplied number of religious sects it cannot possibly serve each one; so it recognizes only the three major faiths in American life. It makes its facilities available without cost to each of these three major faiths through the following organizations representing them: The National Council of Catholic Men, for the Catholic faith; the Federal Council of the Churches of Christ in America, for the Protestant faith; and the Jewish Theological Seminary of America, for the Jewish faith. Special religious holy days are given recognition on the air, in addition to the regularly allotted times. NBC lays down these rules for all religious broadcasting: "Religious programs should be nonsectarian and nondenominational in appeal, interpreting religion at its highest, bringing to the individual listener a realization of his responsibility to the organized church and to society." No attacks upon religious faiths or upon racial groups are permitted. Niles Trammel, president of NBC, in speaking of radio programing in general, said: "We cannot be all things to all people at all times, but must—if we are to survive as a free democratic medium—be *most* of the things to *most* of the people *most* of the time."

The American Broadcasting Company, once a part of NBC, has a policy somewhat like that of its parent company. ABC does not sell time for religious broadcasting; it gives time. It also works in coöperation with the recognized agencies representing the three major faiths in America—Protestant, Catholic, Jewish. ABC asks that the messages that are given be nonsectarian and nondenominational in their appeal. It asks that the major emphasis should be on broad religious truths rather than on tenets of individual denominations or creeds. Because provision cannot be made on broadcasts of a religious nature for the presentation of both sides of controversial questions, ABC insists that its religious programs must not include expressions of partisan political opinions or any discussions of con-

troversial, economic, or social issues. Furthermore, only the recognized religious leaders of the several faiths may be heard.

The Columbia Broadcasting System also does not sell time for religious broadcasting; it gives time. Whereas NBC works with the central religious agencies, permitting them to arrange the programs themselves, CBS builds its own religious programs, yet working with the central agencies of the major faiths. CBS asks that its religious programs be devotional in character. It sets the format for its "Church of the Air" program and sees to it that it is a worship program. Miss Elinor Inman is the very competent director of religious broadcasting for CBS. She has functioned in many different ways to help religious leaders of all faiths create better programs. In 1946 CBS had 207 religious programs involving 100 hours of time.

CBS has one of the finest religious programs carried by any network. This is the nonsectarian choir and organ program of the Church of Jesus Christ of Latter-day Saints (Mormon) coming from Salt Lake City. It is now in its eighteenth year, and is considered to be the oldest, continuously presented nation-wide sustaining program. The choir numbers 350 persons. Printed copies of the very brief "spoken word" are mailed to listeners who request it. It may be heard Sundays at 11 : 30 A.M. (E.S.T.).

The Mutual Broadcasting System is, as its name implies, a "mutual" system. It has a mixed policy by virtue of its organization. For some years this network sold time for religious broadcasting because it needed the money. It still sells time. It is through the use of their facilities that the commercial, sponsored religious programs have achieved national coverage. These paid-time programs are largely of a revivalist type. Mutual carries six thirty-minute commercial religious programs each Sunday morning. At one time a certain revivalist minister was reported to have paid Mutual $1,600,000 a year as that network's biggest time buyer. In September 1944 Mutual limited such commercial religious programs to Sunday morning, cut the length to one-half hour each, and prohibited direct solicitation of funds over the air. No live broadcast of paid-time may occur after 1 : 00 P.M. (E.S.T.). In its "Program Standards" (p. 34) Mutual declares: "Any phrase which suggests, however indirectly, that contributions are desired from the listening audience (such as 'give us your encouragement' or 'support this work with your interest regularly' or any other phrase of similar purport) will not be permitted in the script of the programs." The way around this policy is simply to urge listeners to write in for giveaways (such as sermon copies, pictures, etc.), and then in the correspondence that follows to suggest financial support. Of course no accurate reports are available as to what revivalist ministers broadcasting over the network and also over many additional local stations take in from their listeners. One report in *Variety* (the bible of the radio industry) stated that it amounted

to about $200,000,000 a year. Los Angeles is the city which leads the nation in commercial religious programs, with Detroit next. Mutual makes a charge of $4,800 per half-hour network broadcast on Sunday morning if taken on a yearly basis, and $5,800 per broadcast if taken on a less than yearly basis.

Mutual also gives time to religious organizations through a daily fifteen-minute program (10:15 A.M. [E.S.T.]). Priests, ministers, and rabbis representing the major faiths are heard.

Mutual contends that its religious programs must avoid political or controversial material. No other faith is to be criticized. Social and economic issues are to be avoided. These rules, along with those of no direct solicitation for funds, and the matter of both paid and free time, constitute the religious radio policy of the Mutual Broadcasting System.

The matter of selling time impels us to ask the question as to whether a comparatively small religious group should have the right to cover a network simply because it has the ability to raise money. This may tend to keep less financially wise religious groups off the air.

The policy of both the National and the American Broadcasting Companies, insisting that only the groups possessing a real majority may broadcast, invites some questions also. What chance would any of the early Hebrew prophets have had to be heard? What chance would Jesus with his limited twelve followers have had? Or Paul? Or even the first-century Christians or the early church? Jehovah's Witnesses are completely barred by many local stations. Does anyone have the right to restrict a minority group? The air waves belong to the people, not to the networks or the stations. Radio stations own only the equipment. Networks are in reality only middlemen who have become brokers of time. Networks as such are not licensed by the Federal Communications Commission; only local stations are so licensed for three-year periods at a time. The FCC insists that the "public interest, convenience, and necessity" should be served.

The National Association of Broadcasters has also taken a position with respect to religious programing. No attacks are to be made upon another's faith or race. Broadcasts are always to "promote the spiritual harmony and understanding of all mankind and to minister broadly to the varied religious needs of the community."[3]

Mention must be made of the religious emphases some commercial programs include. "The Hour of Charm" features a hymn each week. Hymns are popular, and any effort to drop them meets with immediate public disapproval. A few of the network shows began the use of hymns during the war, and have been impelled to continue them by public demand. "The Breakfast Club" features a moment of silent prayer and a hymn.

[3] *Standards of Practice of the National Association of Broadcasters*, Aug. 7, 1945, p. 4.

General Mills sponsors a fifteen-minute daily program called "The Light of the World" giving the stories of the Bible in dramatic form. This concern also sponsors "Hymns of All Churches."

For five years Fulton Oursler, senior editor of the *Reader's Digest,* has studied the life of Jesus. He is reported to have read about a thousand books and to have made two trips to Palestine. The outcome of this effort is a series of religious programs called "The Greatest Story Ever Told," presenting episodes of the life of Jesus in dramatic form. It may be heard over ABC Sundays 6:30 P.M. (E.S.T.). This is not a sustaining program, but is sponsored by the Good Year Tire and Rubber Company, Inc. The company is to be commended for freeing the program from all commercials, merely giving it the identification of the sponsor as required by law. The series is most commendable, employing a splendid choir and an excellent orchestra to make the incidents portrayed stand out vividly. Basically, the program is keyed to create tolerance. The initial program went on the air January 26, 1947. An advisory board consisting of leaders of the three major faiths reviews the scripts before they go on the air. They seek historical accuracy and good taste. The program seeks to become a tool to interfaith understanding, without compromising the sayings of Jesus. Safeguards for reverence are provided. Churchmen should listen to it in order that they may discover what may be done apart from the traditional preaching patterns of presenting religious truth. A modern frame around the timeless truths of love, forgiveness, kindness, and mercy gives them new urgency.

The Catholic Faith

Individual stations gave expression to regular weekly Catholic programs as far back as 1923. These have grown in number. The first regular Catholic network program went on the chain in 1929. This was the "Catholic Truth Period," begun by the Reverend M. J. Ahern, S.J., over the Yankee networks in New England. This program is now known as the "Catholic Question Box," and is in its fifteenth year under the same direction and on the same network.

The "Catholic Hour" was begun over the NBC network in 1930 by the National Council of Catholic Men, and is considered by them to be the largest regular religious broadcast. The first program was carried by 22 stations, but now that number has grown to 102. The NCCM produces the program altogether, handling all the administrative details. Originally of one hour's duration, it now lasts a half hour, and consists of a fifteen-minute address, thirteen minutes of music, and announcements. Addresses are given in series form, several speakers being used each year. They choose doctrinal, moral, or historical subjects. The most popular of the speakers is the Right Reverend Fulton J. Sheen. Music is furnished by

guest choirs and solists and is designed to stimulate church choirs throughout the country in the performance of good music. The hour elicits about 11,000 letters a month from listeners, twenty per cent of them being from non-Catholics. Conversions, as a result of this program, have averaged about fifty annually. Production costs average about $45,000 annually, covering the cost of the printing and distribution of the sermons, of musical talent, of honoraria and expense money to speakers, and of raising money. Nevertheless, the NCCM estimates that the cost per station-program is somewhere between seven and eight dollars, including follow-up. Following through with the cost figures still further, the NCCM concludes that the "Catholic Hour" costs $0.002 per general listener per year, or $0.01 per non-Catholic listener per year. This program is supported entirely by voluntary contributions, with invitations to contribute directed especially to Catholics by mail. One per cent of all contributions in the course of a year come from non-Catholics. The "Catholic Hour" is heard Sundays 6 P.M. (E.S.T.) over NBC.

The National Council of Catholic Men also produces "The Hour of Faith." The initial broadcast took place on October 17, 1943. It comes at 11:30 A.M. (E.S.T.) each Sunday over the Blue network, now ABC. Meditative music, with an informal twelve-minute talk constitutes the program. This program began on twenty-six stations, and is now heard over fifty-two stations. It is a much more informal program than the "Catholic Hour." It is keyed to non-Catholics as well as Catholics.

Another program produced by NCCM is the Catholic program in the "Faith in our Time" series. This is heard from 10:15 to 10:30 A.M. (E.S.T.) Thursday mornings over the Mutual Broadcasting System. The CBS "Church of the Air" includes one Catholic program each month over fifty-five stations.

The Franciscan Friars of the Atonement at Graymoor, Garrison, N. Y., produce a series of transcriptions called "The Ave Maria Hour." This radio effort began in 1935 because the Friars believed that prayers, sermons, and hymns were not the only medium through which their faith could be portrayed. So the religious drama was used to express truth as the lives of the saints and heroes of the church portrayed it. The lives of the apostles, martyrs, and believers are used in dramatic fashion to inspire folks in today's world. This series may be heard over 120 stations, where it is carried on a sustaining basis. It is reported to be the oldest religious dramatic program series. Union actors are used, with no distinction being made as to their race or creed.

A significant Catholic program, national in scope, and heard over 160 outlets and on five continents, is the radio program called "The Sacred Heart." In most instances it is given on a sustaining basis. It consists of prayer, hymns, and a brief meditation—all within the compass of fifteen

minutes. Transcriptions are supplied for daily airings, or once, twice, etc. a week, depending upon the time granted. The purpose of the program is the promotion of devotion to the Sacred Heart. It originates from the studios of WEW, the St. Louis University Station, St. Louis, Missouri. Much of the routine work is done by volunteers, but nevertheless the other costs of the program run up to $50,000 annually. The scholastic choirs of St. Louis University and St. John Cantius Seminary provide music for the program. Also heard are several artists from the St. Louis Symphony Orchestra. Announcers are drawn from the ranks of Jesuit scholastics from the School of Philosophy and Science of the university. Jesuit priests and pastors in and around St. Louis deliver the talks. No appeals for funds are made over the air, but the person who writes in receives literature suggesting a contribution.

"The Rosary Hour" is a full hour broadcast heard during the twenty weeks of the year over a network of seventeen stations from Massachusetts to Illinois. It is a "live" program. It is broadcast in the Polish language.

A transcribed program concerned with the activities of Boys Town, Omaha, Nebraska, is used by about 264 stations. "Highway to Heaven" is another transcribed series produced by the director of the Defenders of the Faith, the Reverend Richard Felix, O.S.B., of Conception, Missouri.

The addresses of Monsignor Fulton J. Sheen and other Catholic Hour speakers have been transcribed and made available at nominal cost by the National Council of Catholic Men. This organization has also produced a special series of Holy Week dramatizations entitled "The Living God," using a professional Hollywood cast.

A number of Catholic radio workshops are in operation, notably at Catholic University, Washington, D. C.; Fordham University in New York; Loyola University in Los Angeles; Immaculata College, Immaculata, Pennsylvania; and St. Benedict's College, Atchison, Kansas.

In November, 1938, a Catholic Radio Bureau was organized by the National Council of Catholic Men. This bureau seeks to help Catholics interested in radio, by acting as a clearinghouse for radio problems, ideas, and techniques. Suggestions are given as to helpful station relationships. Efforts are made to improve local Catholic radio programs. The harm that a carelessly produced program may do not only to the public but also to the church is pointed out. Helps as to how to secure acceptable radio time are given. Programs are to be conceived as community operations. Publicity as a pertinent factor in broadcasting is stressed. The local priest or Catholic layman is advised to think of music as a secondary *feature,* not a filler, to have variety in the program, never to have a talk run beyond eight minutes on a fifteen-minute show, or fifteen minutes on a thirty-minute show. The broadcasting of church services is discouraged because they are not designed for radio. The Catholic interested in radio is asked

to remember that "continuity should be as carefully prepared as a speech." The difference between radio talks and pulpit sermons is disclosed. All of this helpful information is given in a pamphlet issued by the NCCM and written by its director William C. Smith, and entitled "The Production of Religious Radio Programs" (1946). In this pamphlet Mr. Smith points out the reasons for Catholic radio programing:

> The purpose of putting Catholic programs on the air is to make the Faith better known and understood not only so far as Catholics are concerned, but also, and perhaps even especially, so far as non-Catholics are concerned. . . .
>
> The particular aim of a religious program, then, should be to give people of all faiths some orientation as to the course of their lives. In this day when people are so disturbed mentally and morally, the Catholic program should show how the Church can help people. It should, moreover, show this by giving the Catholic attitude on certain problems but without being critical of any other religion.
>
> The program should avail itself, too, of all the techniques of modern radio production. It is no crime to use modern methods of showmanship, provided always, of course, they be used in a manner suited to the dignity of a religious program (pp. 4 f.).

Catholic radio speakers are given careful instructions through a booklet, "Instructions to NCCM Radio Speakers." This richly suggestive booklet reminds the speaker that the radio audience consists of well-informed Catholics, ill-informed Catholics, and non-Catholics. He is asked to give little consideration to the well-informed Catholics, but to break his exposition down in such a way as to be understandable to anybody listening, especially the ill-informed and the non-Catholic. He should prove every point, assuming none. He should get away from the traditional way, the hackneyed way, of expressing his subject. The speaker is advised that the "Catholic Hour" requires formal preaching, whereas the "Hour of Faith" is to be informal and chatty. In the one case he is the pulpit priest, in the other he is the friend who has dropped in to speak with other friends. Each and every address is to be *definitely* religious, and an expression of the Catholic faith. He is not to delve in the fields of history or science as such. Each address is to be an affirmation of faith. At no time is the speaker to go beyond "the mind of the Church" into any debatable sphere, in which there may be disagreement even among recognized Catholic authorities. He is reminded that direct address in the second person is frowned upon in radio. Overt proselytism is to be avoided. No more than five lines of copyrighted material may be quoted without having obtained previous permission from the copyright owner. An outline of any proposed series of talks must be submitted six weeks prior to the date upon which the series is to begin. Three copies of each address must be in the NCCM offices one month before broadcast time. Careful rehearsal before a clock with a second hand is urged. All of these suggestions have been officially adopted by the radio executive committee of the National Council of Catholic Men, and were published in 1944.

Director Smith of the Radio Bureau of the NCCM is also a script writer. *The Priest,* a monthly published for the Catholic clergy, by conversion-minded Bishop John Francis Noll, of Fort Wayne, Indiana, recently contained some interesting observations of Mr. Smith. In commenting upon the audience reaction to his two Catholic network shows, the "Catholic Hour" and the "Hour of Faith," he concludes:

> Religion is not a commodity like canned milk or steel . . . but that is no reason why a religious program should not use . . . modern radio techniques to help the audience start thinking about spiritual things. . . . I have actual tangible proof that music not only soothes the sorrowing breast, but leads the non-Catholic to be more ready and willing to accept the Catholic message. . . .
>
> But the purpose of all these choirs . . . is deeper than merely to provide entertainment or an emotional experience. The real purpose is to prepare the listener and . . . to soften him up for the talks featured on *The Catholic Hour* and *The Hour of Faith.* . . .
>
> The continuity writer has an opportunity to express very clearly and forcefully the dogmatic ideas behind Catholic belief in the Divine Maternity or the Sacramental Presence of Christ. . . . We do not argue, but we sing a beautiful hymn which has come from the heart of a composer whose life has been intimately touched by this great mystery. . . .
>
> No one can ask that [all listeners] agree 100% with the message . . . but we can lead them . . . at least to feel 1% or 2% like Catholics. . . . No one . . . maintains that we can save souls through music or continuity, but it certainly looks as if they help.[4]

The Protestant Faith

1. *The Contemporary Minorities.* On Sunday mornings at nine o'clock E.S.T. the "Young People's Church of the Air" may be heard on the Mutual network over 275 stations. This thirty-minute paid-time broadcast is revivalist in character. The Reverend Percy Crawford is the leader who keys the program to create decisions or conversions for Christ and he claimed nine thousand in 1946. Vocal and instrumental gospel music, brief sentence testimonies by young people, and a short talk by Mr. Crawford—this constitutes the program.

After a half-hour interlude on Mutual one may hear the "Radio Bible Class" coming from Grand Rapids, Michigan, and led by a medical doctor named M. R. DeHaan. Listeners who write in are sent literature saying that the class began some nine years ago, expanding from local stations to the network about four years ago. A statement of belief and copies of the radio sermons are enclosed. Funds are not solicited over the air, but the literature declares that it is a work of faith, and the needs are made known by mail to those who are interested, and God is asked to "lay it upon the hearts of His people to support the work." It is an incorporated nonprofit group, and the teacher Dr. DeHaan, according to the literature, receives no

[4] Reported in *Time,* Aug. 26, 1946.

salary from the class, but is supported by outside meetings and campaigns.

At 10:30 Sunday mornings over Mutual, the Seventh-Day Adventists have a paid-time, thirty-minute program called the "Voice of Prophecy." It is carried by nearly five hundred stations on three continents, and it is reported that it costs the sponsors about $1,000,000 annually. This religious group with headquarters in Glendale, California, does not identify itself as such during the broadcast, it being simply called the "Voice of Prophecy." Broadcasts began January 4, 1942. It is another preaching program, opening and closing with the singing of gospel songs by a male quartet. Free Bible courses are offered. Daily mail averages 1,600 pieces.

The Bible Institute of Los Angeles sponsors a paid-time program over Mutual at eleven o'clock (E.S.T.) Sunday mornings. Dr. Charles E. Fuller's "Pilgrim Hour" may be heard at 12 noon over the same network, or at other times by transcriptions over additional stations not carrying it on the noon hour. This thirty-minute program is heard over 450 stations. There are no data available as to what religious group Mr. Fuller is affiliated with. His Gospel Broadcasting Association receives the contributions sent in on this paid-time broadcast. Professional gospel singers are used, and they present the old gospel songs in lively fashion. A sermon is included by Mr. Fuller. Letters from listeners are read by Mrs. Fuller.

Several religious groups go on the air by means of transcriptions alone. The largest Pentecostal group in the United States, the Assemblies of God, sponsors a program called "Sermons In Song." It may be heard over 118 stations. It is a fifteen-minute weekly devotional, consisting of the music of the choir of the Central Bible Institute, Springfield, Missouri. A brief talk by General Superintendent Ernest S. Williams, the leader of the group, is included. Each local church is asked to purchase the radio time, while the denomination supplies the disc. No direct appeals for funds are made, but contributions do come in.

The Church of the Nazarene has a radio voice called "Showers of Blesssing." This was begun during 1945 by the Nazarene Radio League with headquarters in Kansas City, Missouri. It is thirty minutes in length, with approximately twenty minutes of music, and a ten-minute sermon. The music is built around the talk. Beginning in January 1947, this program was reduced to fifteen minutes in length, with ten minutes of music and a five-minute talk. This weekly program may be heard over eighty stations, and plans are under way to increase the coverage. It is presented mostly on paid time, although a few stations have it on sustaining time. The purpose of the broadcast is to get the gospel out to the people who do not attend church, and to acquaint folks with the Church of the Nazarene. The program is financed entirely by contributions from members and friends of the church. No money is solicited over the air.

2. Beyond the Minorities: a. THE LUTHERANS. The Lutherans in the United States are divided into seventeen different groups. Eight of these bodies function together in an organization known as the National Lutheran Council. There are over five million Lutherans in this country, and two thirds of them are in the National Luthern Council. This Council now produces a transcribed fifteen-minute weekly program in a series called "The March of Faith." These pressings may be heard over some thirty stations. The series was originally devotional in nature, but now employs some dramatic techniques. Mr. Clayton B. Peterson, the radio consultant for this Council, declares that the purpose of these broadcasts is fourfold: 1. to present a positive message of help to all men through Christ, 2. to interest people in the church and to induce them by indirect suggestion to attend regular worship services, 3. to publicize the work of the church, 4. to create good will for the church. They seek to be suggestive without being dogmatic or didactic. The network activity carried on by the National Lutheran Council consists in selecting pastors for the "Church of the Air" CBS program, and in maintaining wholesome public relations with the networks. Workshops for Lutheran ministers and laymen are being planned to develop radio leadership. Certain church-owned radio stations will be used for experimental purposes to develop new techniques for religious broadcasting. A clearing house for technical advice and consultation has been set up. A definite policy for broadcasting is in process and is not yet available. The Lutheran bodies functioning through the National Lutheran Council are: United Lutheran Church, American Lutheran Church, American Lutheran Free Church, United Danish Lutheran Church, Norwegian Lutheran Church, Lutheran Augustana Synod, Danish Lutheran Church, and Finnish Suomi Synod.

"The Lutheran Synod of Missouri, Ohio, and Other States" is the conservative body of Lutherans that does not coöperate with the National Lutheran Council. The Missouri Synod was the very first denomination to take radio seriously. The Reverend Walter A. Maier successfully pioneered and championed the cause. This became what is now known as "The Lutheran Hour," sponsored by the Lutheran Laymen's League. In a pamphlet entitled *The Gospel Must Be Published Among All Nations* the listeners who write in as the result of this weekly, thirty-minute broadcast, are reminded of several pertinent facts:

> Every Lutheran Hour broadcast features the plea and urgent invitation that the unconverted look to Jesus Christ and find in Him the only, but all-sufficient Redeemer from sin. . . .
>
> A recent survey based on almost 10,000 replies, showed that 2,650 have, in the knowledge of those replying, been saved through the broadcast Word. Another survey, based on approximately 2,500 replies, testified to an additional total of 1,025 brought to faith in Jesus through the Lutheran Hour. . . .

The present world-wide scope of the broadcast involves a tremendous outlay. The Lutheran Hour budget calls for an expenditure of $20,000 a week, or $1,000,000 a year. . . .

At present the Lutheran Hour broadcasts in English, Spanish, and Portuguese in the United States, Canada, and the following territories and foreign countries: Alaska, Argentina, Australia, Bolivia, Brazil, British Guiana, British West Indies, Chile, Columbia, Costa Rica, Cuba, Dominican Republic, Dutch Guiana, Ecuador, Haiti, Hawaii, Honduras, Mexico, Mozambique, Nicaragua, Panama, Paraguay, Peru, Puerto Rico, Tangiers, Tasmania, Uruguay, and Venezuela. . . .

In keeping with its resolution to use "every available and suitable station on earth for the proclamation of Christ's eternal Gospel," the Lutheran Hour will by God's grace go forward with broadcasting in Europe and the Far East. At present we have secured opportunities over stations in Portugal, Spain, Italy, and Greece. A splendid super-power outlet in Andorra has agreed to carry the Lutheran Hour in English (for coverage of Great Britain) and in French (to reach almost all of France). In His mercy God has also granted us six new stations in the Philippines. . . . We hope soon to begin programs for Germany and Japan, former enemy lands.

b. THE UNITED CHURCH OF CANADA. The United Church of Canada was the next denomination to take radio seriously, to recognize in it a powerful force to reach people. It used the Canadian Broadcasting System as its outlet. At the present time there are two full-time men employed by this denomination in this field. This group has now joined the Joint Religious Radio Committee and contributes to its support. A vital radio ministry is being conducted for the people who live in the far distant areas of Canada where churches are few in number.

c. THE SOUTHERN BAPTIST CONVENTION. The third denomination in the field of radio was the Southern Baptist Convention. Wide use was made of radio, and they managed to obtain a network of thirty-five stations in the South on sustaining time. They were also given representation on the Columbia "Church of the Air" program, but not by the National Broadcasting Company because they were not members of the Federal Council. Other denominations began to complain of this monopoly, with the result that at the present time the Southern Baptist Convention coöperates on a Committee of Southern Methodists and Presbyterians, and the time over the southern stations is shared.

d. METHODISM. There are several groups within Methodism working now at the problem of radio. One group, having a budget of $52,000, produced several series of transcriptions, which in turn are sold to local sponsoring groups, to be used on the air. One of these open-end series called "The Upper Room" presents choral music and a brief devotional talk, and costs about $2 per program. There is also a dramatic series produced called "The Christians" built around the theme of the home honoring God. These also sell for $2 per program. All of the transcriptions

produced by this group within Methodism are fifteen minutes in length.

The Board of Home Missions has made an initial appropriation of $175,000 for quick action in radio. A survey is to be made to discover just what directions to take. One projected plan calls for a network of sixty FM stations across the country. An application has been made for a license to operate an FM station in New York City. The Detroit Conference of the Methodist Church owns a station in Flint licensed for daytime operation. Methodism is also working in coöperation with the Joint Religious Radio Committee. Methodists have produced a series of eight fifteen-minute radio programs called "So You Want to Stay Married." This series is written and produced by Carlton E. Morse, author of "One Man's Family," and is free.

e. PRESBYTERIAN CHURCHES. The Presbyterian USA Churches have at the present time an annual radio budget of $5,000, and this is used in coöperation with the Joint Religious Radio Committee in various enterprises helpful to the local minister and the local church. The Radio Committee of this denomination has asked for an appropriation of $100,000 for radio.

f. CONGREGATIONAL CHRISTIAN. The Congregational Christian Churches are the principle backers of the Joint Religious Radio Committee. They have an annual budget of $25,000 channeled through this committee. Their radio policy is that of a vital sense of responsibility to the local minister and his radio problems. The Reverend Everett C. Parker of this denomination is the competent director of the Joint Religious Radio Committee.

g. THE NORTHERN BAPTIST CONVENTION. The Northern Baptist Convention has a radio committee with Dr. Stanley I. Stuber as chairman, and Miss Pearl Rosser, Dr. Bernard Clausen, and the writer as members. A budget of $10,000 has been made available for 1947-1948. A radio workshop was held in Green Lake, Wisconsin, in August 1947, and a temporary short wave amateur radio station was established there for the summer. A considerable portion of the budget will go for scholarships to enable ministers and laymen to attend radio workshops in various parts of the country. Some program production is planned, and a minimum of radio equipment has been purchased. It is expected that radio will be used extensively in the area of evangelism during the next two years. The limited budget is being made to serve in the most effective, yet comprehensive, ways.

3. *The Interdenominational Scene:* a. THE FEDERAL COUNCIL. The Federal Council of the Churches of Christ in America is the accredited agency through which twenty-five national denominations coöperate in common ways. It exists to give the denominations a united witness. It states its own case with reference to radio in this way:

Radio Broadcasting. Through the Council as a central agency the Churches have been able to secure extensive radio facilities that could not be granted to a denominational group. Every week the Council sends out over the air sixteen messages over national networks, reaching millions unreached by the regular ministry of the churches. Over a thousand letters per day are received expressing appreciation for the messages or requesting copies of them. The Council plans to extend its radio activities to include the new medium of television. The first religious program ever telecast was given by the Council at Easter, 1940, for the special benefit of shut-ins in homes and hospitals and institutions.[5]

What are the programs the Federal Council sponsors? They are listed as follows:

Monday through Friday:

"Gems of Thought"—ABC 8:55–9:00 A.M. (E.S.T.) (also 11:30–11:35 P.M.). These are five-minute inspirational messages.

"Faith in Our Times"—MBS 10:15–10:30 A.M. (E.S.T.). Talks on everyday religion by representative clergymen of the major faiths.

Saturday:

"Religion in the News"—NBC 6:45–7:00 P.M. (E.S.T.). Forty-eight stations.

Sunday:

"Church of the Air"—CBS 10:00–10:30 A.M. (E.S.T.) (also 1:00–1:30 P.M.). Services presenting a different minister from a different church from various sections of the United States.

"National Radio Pulpit"—NBC 10:00–10:30 A.M. (E.S.T.). Sixty-three stations. Dr. Ralph W. Sockman in a preaching service, replaced by "Highlights of the Bible" during summer months.

"National Vespers"—ABC 2:30–3:00 P.M. (E.S.T.). Forty-three stations. Dr. John Sutherland Bonnell (pastor Fifth Avenue Presbyterian Church) successor to Dr. Harry Emerson Fosdick on this preaching program.

It will be noted that these are *all speaking* programs with music secondary. There is no religious drama. The programs have little variety. There are no programs for children. The nonchurched are forgotten. It seems to be assumed that one type of program can be all things to all men. Dr. Ralph Sockman keys his programs and prepares his sermons with the shut-ins in mind. There are no evening programs, other than that of "Religion in the News" coming on Saturdays. With the exception of the "Church of the Air" CBS program, the ministers who are heard come largely from the New York City area.

[5] *The Federal Council of the Churches of Christ in America: What It Is and Does,* 1946, p. 5.

Dr. S. Parkes Cadman was the pioneer in recognizing the value of radio years ago. His broadcasts began in and were conducted from the Y.M.C.A. in Brooklyn. The program consisted of a sermon, a vocal selection or a trumpet quartet, and a question-and-answer period. Dr. Cadman was the first network broadcaster. He was the pastor of a Congregational church in Brooklyn, but this was never mentioned on the air. He said that religious broadcasting should be nondenominational or interdenominational in nature. He felt that religious groups should receive free time on the air, and in return should pay for their own programing, *i.e.*, talent, script, producer. This framework of radio policy was passed on from him to the Federation of Churches of Greater New York, and through them to the Federal Council of the Churches of Christ in America. Also growing out of Dr. Cadman's pioneering was the idea of selecting one man, whose voice would be heard week by week and year by year. It was assumed that the allotted time would be used essentially for preaching programs, avoiding controversial subjects and matters of doctrine. The networks like this way of doing things and of saying things, although they may not say so officially.

In large measure this is still the policy of the Federal Council. Local programing has been influenced by it in the sense that most religious programs are preaching or speaking programs. There is a concentration of religious programs on Sunday morning, and most of them are devotional in character, keyed to shut-ins. Surveys have indicated that choral and dramatic shows have larger audiences, but these facts are ignored. Even the country's best preachers cannot reach large audiences, *in terms of network listener possibilities.*

People do not ordinarily turn on their radios for religious funereal expressions—knobs are turned for release, for a lift, for enjoyment, for identification with a person who is doing something they would like to do. Religion must provide these or people will not listen. We ought to be concerned about the listener's present readiness for the unique personalized and emotionally rich forms which radio can bring. Many current religious programs are the sort that people put up with—they can be the kind that people will eagerly take in.

The gospel is essentially "good news" and that is exactly what folks want when they turn the knob of their radios—"good news." "Good news" for the shut-ins, but also for all groups of people. Has religion nothing to say on the air to children, to women, to men, to the nonchurched, to the laborer, and to the scholar? Are we respecters of persons? The lower the educational level, the greater the interest in devotional programs—but what about the other levels?

The Federal Council needs a comprehensive radio policy. It badly needs a radio department that will serve the interests of the whole commu-

nity. It should do something for the local minister and his radio problems.

b. THE INTERNATIONAL COUNCIL OF RELIGIOUS EDUCATION. The International Council of Religious Education has a Radio Department directed by Miss Pearl Rosser. This department has produced a very fine promotional program called "Victorious Living." This spot is a daily five-minute spot heard over 160 outlets six days a week. It may be sponsored by local councils of churches, religious education groups, or ministerial associations. It is a transcribed dramatic program designed to "interest nonchurchgoers in the fundamental worth and necessity of faith in God to meet life's problems victoriously" and "to stimulate attendance at Sunday schools and churches by all who listen to the program." Special periods, such as Family Week, are given emphasis through this program. Radio bulletins are provided for special events to assist in planning observance and to make suggestions for contact with local stations. Scripts and spot announcements are also available through the International Council. "Victorious Living" has recently (June 28, 1947) been completed, with a record of more than eighty thousand broadcasts on behalf of Protestantism in America—the result of coöperative effort.

E. Jerry Walker is the staff consultant in radio for the International Council. His is the voice heard on the "Victorious Living" programs. He has written a booklet called *Religious Broadcasting: A Manual of Techniques . . . A Guide to Those Who Prepare and Present Religious Programs*, published by the National Association of Broadcasters of Washington, D. C.

c. THE JOINT RELIGIOUS RADIO COMMITTEE. The Joint Religious Radio Committee of the Congregational Christian, Methodist, Presbyterian USA Churches, and the United Church of Canada has functioned in telling ways and in a somewhat more comprehensive fashion than the other groups. Its director, the Reverend Everett C. Parker, has had both training and experience in radio. The accent of this group is upon the local minister and his radio needs. It has sponsored several Religious Radio Workshops in strategic areas during the past several years, attended largely by ministers and laymen with responsibilities in radio. These Workshops have enabled ministers and others to receive help from outstanding personalities.[6]

[6] Among such are Elinor Inman, broadcast director of religious programs, Columbia Broadcasting System; Dr. James Rowland Angell, public service counselor, National Broadcasting Company; Professor Davis Edwards, professor of speech, Federated Theological Faculty, University of Chicago; Robert Landry, director program writing, Columbia Broadcasting System; Wynn Wright, national production manager, National Broadcasting Company; Eric Barnouw, instructor in script writing, Columbia University; Honorable Clifford J. Durr, Federal Communications Commission; Elwood Hoffman, script editor, Columbia Broadcasting System; Frank Papp, production director, National Broadcasting Company; Dr. Ross Snyder, professor religious education, Federated Theological Faculties, University of Chicago; Ola Hiller, director of radio, Pontiac (Mich.) Public Schools.

The Joint Religious Radio Committee publishes *The Best in Radio Listening,* a guide to worthy religious and educational network programs. It conducts a column in *Church Management.* In coöperation with the National Broadcasting Company it grants ten radio fellowships of $150 for ministers to the NBC summer radio institutes conducted at Northwestern University, Chicago, University of California (Los Angeles), and Stanford University. The Joint Religious Radio Committee has used expert radio talent in the writing and production of the following transcription series:

"Building for Peace." Two postwar reconstruction series of six fifteen-minute transcriptions each. True vivid stories are dramatized. These are free.

"All Aboard for Adventure." Four series of fifteen-minute transcriptions, of twelve programs each, for boys and girls nine to fourteen years old. A vivid dramatization of true adventure, they are followed by an unrehearsed discussion in which three children participate. They deal with home and foreign missions. They are also produced on records for phonograph use.

"The Radio Edition of the Bible." Three series of transcriptions, of thirteen fifteen-minute programs each. The familiar text of the Bible is presented in dramatic form with stories from the Old and the New Testament.

All of the above programs may be obtained at a very nominal cost. "The Radio Edition of the Bible" was so well received by the listeners and by the station management here in Syracuse, that the station of its own accord repeated the series, and it was used as a daily presentation during Lent, 1947.

The Joint Religious Radio Committee has been able to function in such comprehensive ways on an annual budget of only about $33,000. They point the way to what may be done with limited funds.

d. RELIGIOUS RADIO ASSOCIATION. The Religious Radio Association is a group whose membership consists of "Any person concerned with religious radio who subscribes to this Constitution and who pays annual dues. . . ." The purpose of this group is to "foster fellowship and the sharing of common interests among those who are concerned with religious radio." They seek to work for higher standards in religious broadcasting and to exchange data in this field. The statement of principles is of significance:

> The exposition of doctrine shall be affirmative. Religious broadcasts shall not be used to attack other creeds or races.
>
> Religious broadcasts shall not only avoid stirring up hatred against human beings of any race, nation or creed but shall seek to contribute to the understanding and good will which are basic to a just and durable peace among peoples of the world.

No religious program for which radio time is granted on a sustaining basis (*i.e.*, without charge) by the radio stations or networks shall appeal over the air for contributions for the support of the program. Nor shall a charge for sermons, pamphlets, or religious objects, distributed through such religious programs, be used by the organizations as a means of raising funds.

Religious programs on a commercial basis (*i.e.*, programs which purchase their radio time) may appeal for funds on the program in their support only upon condition that they furnish to the public upon request published annual statements of their receipts and expenditures attested by certified public accountants.

This Religious Radio Association came into being in 1946.

4. *Theological Schools.* In a recent study made of our theological schools and their work in radio some pertinent facts emerged. The pamphlet was issued by the Joint Radio Committee. It was written by the director of that Committee, the Reverend Everett C. Parker, and Dr. Ross Snyder, of the Federated Theological Faculties of the University of Chicago. It was prepared for our Protestant seminary executives and bears the title "How Is Religion Using Radio?" Of sixty accredited schools all but three responded to a questionnaire sent them in 1946. At the close of the study there is this telling summary:

Seminaries are in the beginning stages of recognizing the need for training ministers in the field of radio. Twenty-one seminaries are currently planning future developments to provide such training for their students. Most of the present radio work in seminaries is conducted as a part of the courses in speech, radio speaking, or preaching. There is need for more diversified courses in the total field of radio, courses which would include such subjects as script writing, production, program planning and development, the use of music, and the utilization of radio in the work of the local church. The most pressing need of all, however, is for courses which would deal with the goals and the philosophy of religious radio. Such courses would attempt to answer the questions: Why do we broadcast? What message does religion have for the radio audience? What subjects are best suited to radio broadcasting? What kinds of programs will best present the religious message? How shall we worship by radio? (No satisfactory worship program for radio has yet been developed.)

There is a desperate lack of philosophical thinking about the use of radio by religious groups. The seminaries offer the best possible source for the establishment of principles in this field.

"Seminaries are in the beginning stages" is a very generous way of stating the case of seminaries and radio. There is a danger that these "beginning stages" may be extended indefinitely for various reasons. There exists an idea that one may not do anything at all in the way of training, until the establishment of an FM station on the campus. There is not a seminary in the country that cannot take immediate steps to train its students in radio. The various annual lecture series in the different seminaries can be used for both the present student body and the alumni, to give them

insights into this important area of modern life. The Joint Religious Radio Committee would be happy to supply a bibliography so that seminaries may begin immediately to establish a radio library. Near-by universities often have radio departments, and the teachers from these departments may be called in to talk to and to confer with the students. We are not as helpless in this matter as we seem to be. The Moody Bible Institute of Chicago has long ago had the foresight and the insight to establish the radio station WMBI, and to give its students training in the field of radio.

The Federal Communications Commission grants licenses for the operation of radio stations. These licenses are granted on a three-year basis and must then be renewed. The Commission favors the noncommercial applicants for licenses. There are fifty noncommercial stations in the United States. Some are owned by religious organizations (such as the fourteen on the list herewith),[6] some are owned by schools, some by cities (WNYC in New York City), and some by states (WHA in Wisconsin). The Federal Communications Commission has had the foresight to reserve twenty channels for nonprofit educational institutions or organizations in the area of frequency modulation. Our seminaries may well venture into these channels as a teaching medium and also as a public relations medium. The approximate cost of an FM station is between $20,000 and $30,000. In terms of reaching people, contacts by radio are far less in cost than any other means of communication known.

The Jewish Faith

There are two national radio programs broadcast weekly under the direction of the United Jewish Laymen's Committee with headquarters in New York City.

One of these programs, called the "Message of Israel," is heard over the American Broadcasting Company on Sundays. This is a religious serv-

[6] List of radio stations owned by religious institutions in the United States—J. C. Waller, *Radio, the Fifth Estate,* Houghton Mifflin, 1946, p. 25:

State	*City*	*Station*	*Frequency*	*Power*	*Owner*
California	Los Angeles	KFSG	1150	2500-LS	Echo Park Evangelistic Assn.
	Pasadena	KPPC	1240	100	Presbyterian Church
Colorado	Denver	KPOF	910	1000	Pillar of Fire
Illinois	Chicago	WMBI	1110	5000	Moody Bible Inst.
Iowa	Boone	KFGQ	1260	250-D	Boone Biblical College
Louisiana	New Orleans	WWL	870	50000	Loyola University
Michigan	Lapeer	WMPC	1230	250	Liberty Street Gospel Church
Missouri	St. Louis	KFUO	850	5000	Evangelical Lutheran Synod
New Jersey	Zarephath	WAWZ	1380	5000-LS 1000-N	Pillar of Fire
New York	Brooklyn	WBBR	1330	1000	Watchtower Bible and Tract Society
Virginia	Richmond	WBBL	1240	100	Grace Covenant Presbyterian Church
Washington	Seattle	KTW	1380	1000	First Presbyterian Church
Wisconsin	Appleton	WHBY	1230	250	Fr. James Wagner
	Green Bay	WTAQ	1360	5000	Fr. James Wagner

ice with a sermon by a rabbi. The rabbis are chosen from the orthodox, conservative, and reform synagogues. Funds for the program are provided by individual subscriptions. The time used is, of course, sustaining time.

The Jewish Theological Seminary of America, located in New York City, does not teach courses in radio, but it does have selected rabbinic students who are retained as research assistants in the production of the dramatic religious program called "The Eternal Light." "The Eternal Light" seeks to present a clear picture of the tradition and ethic of Judaism, to strengthen interfaith relationships, and to bring an enlightening message to folks of every faith. Many honors have been awarded this program. The scripts are printed and later used by many organizations. Success is measured by Hooperatings, by mail figures, and by the number of network stations willing to carry the program. NBC provides time, orchestra, and directional facilities for the series. The Jewish Theological Seminary in turn provides the script, cast, and musical score. Costs vary from week to week, but they average $1,000 per week to the seminary, and this expense goes for the administrative staff and for costs of printing, etc. Radio experts were consulted and then the present dramatic narrative technique was adopted. The program dramatizes universal spiritual problems basic to all religions. It has been on the air since October 8, 1944. It comes at the hour of 12:30–1:00 P.M. (E.S.T.) on Sundays over some sixty NBC stations. The productions are under the able direction of Frank Papp, NBC producer, responsible also for the series, "The World's Great Novels." The format includes twenty-seven minutes of dramatic narration with music, and a three-minute talk by a representative rabbi or a prominent layman. The audience is estimated to be about five million. The program is prepared for both the Jewish and the non-Jewish listener. The program has as its aim to glorify God, to uphold the worth of human personality, to explain Jewish ritual and tradition, to stimulate the spirit of brotherhood, to point out the meaning of Palestine as the centre of Judaism. The fine sensitive dramas heard weekly on "The Eternal Light" are excellent radio plays, giving purely historical incidents fresh life and color.

Listener Interest

There are various methods employed to measure listener interest. The receipt of mail in response to a broadcast is an inaccurate guide because there are comparatively few people who will take the trouble to write, even though they may enjoy the program thoroughly. To employ interviewers to go from house to house is a very expensive method, and many people cannot recall what they have heard at certain times. There is a research agency that employs a mechanical recorder method, whereby a gadget is attached to the home radio set and this device automatically reg-

isters the time and the station whenever the set is in use. This is an expensive but an accurate method. Incidentally, the first month's measurement is discarded because the user may be so aware of its presence as to change his normal listening habits. There is also a diary system whereby a given number of listeners, representing a cross section of society, are provided with diaries in which they make notations for a certain length of time, after which the diaries are collected. The most commonly used method to measure listener interest is what is known as the coincidental telephone survey. Telephone calls are made coincident with certain programs. This has gained most attention from advertising agencies and sponsors.

The Hooper rating system has been used since 1934. Its services are sold to networks, advertising agencies, individual stations, etc. Universities are given the twice-monthly reports free of charge. So highly regarded is this system that it is thought of as the bible of the American broadcasters. Good reports lead to renewal of contracts and bad reports to contract changes. Radio stars may stand or fall on these ratings. This survey checks thirty-three cities in the United States, cities over 50,000 population, and only those having outlets for the four major networks. Tests are made between 8 A.M. and 11 P.M., except on Sundays when the tests begin at 12 noon. Measurements are based on telephone homes geographically well distributed in the thirty-three cities over the nation. The size of the sample varies. Random telephone calls are distributed evenly and continuously over the last thirteen minutes of each fifteen-minute broadcast segment. The questions asked are:

1. "Were you listening to your radio just now?"
2. "To what program were you listening, please?"
3. "What station, please?"
4. (a) "What is advertised?"
   (b) Audience composition questions.

The number of calls attempted means every dialing. The number of calls completed means and includes refusals, busy signals, disconnects, as well as definite answers. Answers to the first question indicate the number of "sets in use" on a percentage basis. The rest of the questions when computed lead to "Hooperatings" and "Share of Audience." The "Hooperating" is simply an indication on a percentage basis of a particular program's popularity in cities of four-network service tested. It provides a measurement of "appeal." "Hooperating" is obtained by dividing the number of homes listening to a specific program by the number of calls completed. "Share of Audience" is obtained by dividing the number of homes listening to a specific station and program by the number of "sets in use." "Share of Audience" is the rating as compared to the opposition—the percentage

of the sets in use tuned to a particular program. None of these ratings attempts to indicate the number of listeners.

All measurements used thus far are measurements of quantity, not of quality. The samples are not essentially true samples because contacts are made only with telephones, and because the rural population is not considered. The percentages given are percentages of bigness. The standard of measurement is purely a quantitative standard. Questions ask how big is the audience, not how good is the program. Measurements consider only the available choices at the time; better choices are not always possible. Few radio performances are repeated because for the most part they are not worth repeating.

What of religious broadcasting and religious interest? A list of reported ratings for certain programs may be of value:

The Catholic Hour 6.7%	National Vespers 3.4%
Religion in the News 6.1%	Fuller's Pilgrim Hour 1.8%
The Eternal Light 3.9%	The Lutheran Hour 2.8%

The above figures may have added meaning when the following program ratings are considered:

Bob Hope 30.2%	Jack Benny 29.5%
Fibber McGee and Molly 30.2%	Charley McCarthy 27.4%
Red Skelton 25.4%	Fred Allen 24.9%

All of these figures will fluctuate from time to time. Indeed, "The Catholic Hour" fluctuates during the broadcast, having a rating of 6.7% during the first fifteen minutes, and when the sermon gets going during the last fifteen minutes the rating drops to 4.2%.

It would be well to consider briefly radio and atheism. Robert Harold Scott, a middle-aged Californian, and a firm believer that there is no God, sought for five years to get San Francisco radio stations to air his convictions. In November, 1946, following an FCC decision in his favor, Station KQW gave him thirty minutes of Sunday morning time to express his godlessness. Within seven days following the broadcast KQW received 5,000 letters. Some listeners prayed that God would have mercy on his soul, others wrote in and said the broadcast was unconstitutional and should not happen again. *Time* (Dec. 2, 1946) reported that 24% of the letter writers, "while mostly disagreeing with Scott's irreligion, commended the station for letting him speak his mind." A Congregational minister wrote in saying, "It is good for any institution to be under healthful criticism, including the church. It is good for any theory to defend itself from time to time."

The Future With FM and Television

What shall we say of the years immediately before us? Predictions are not in order, but certain pertinent facts emerge. On October 1, 1946, there were 1,005 AM (Amplitude Modulation) stations in this country. This reflected an increase of almost one hundred more stations since the end of the war. Licenses have been granted to an additional three hundred AM projected stations, and about one thousand more are being planned. There were sixty-five FM stations in operation with licenses granted to 575 more, and the applications of 328 petitioners are waiting before the Federal Communications Commission. This picture is as of October 1, 1946. The picture is constantly changing. Here in Syracuse, New York, in June 1947 we have five AM stations and four FM stations, with several more FM stations coming into being. Less than a year ago we had four AM stations and no FM stations. The Syracuse picture may be duplicated in many cities.

Commissioner Clifford J. Durr, of the FCC, is persuaded that FM stations will completely supplant the AM stations in the near future. What is FM radio in terms of the listener? FM means frequency modulation. It gives much better reception with a purer signal. There are no overlapping programs; FM brings but one program at a time; you receive the station nearest you even though a station on the same wave length may be within hearing distance. FM shaves off the distorted top and bottom of the wave. It eliminates static. It eliminates interference. It eliminates fading. It improves the tone quality. More programs will be available through it; there is no channel crowding. It has a greater range of sound. Recently the newspapers reported Eugene F. McDonald, Jr., president of Zenith Radio Corporation, as saying: "Nothing can stop FM . . . this is going to mean that those who have been on the outside in radio can get in, for example, the church. Religion has not utilized this great force as fully as possible by any means, perhaps not realizing early the influence it could wield. With FM the church can have the most powerful voice possible in giving its message to the people."

Television is also on the way, and television is ideal for the broadcasting of religious programs. The colorful settings of altar, chancel, choir, stained glass windows—these are ideal for television. There are six television stations now in operation in the United States, and thirty more have been granted licenses. Of course the obvious question is, What about television receivers? Hotel Pennsylvania in New York has installed television in public rooms and some guest rooms. *Time* (Nov. 18, 1946) reports:

> Television sets were selling like white shirts in New York and Chicago department stores last week. RCA-Victor put its first sets on sale (table models selling for

$350 plus a $50 maintenance fee), sold over $1 million worth. Allen B. DuMont Laboratories also put its sets, running from $750 to $2,495, on demonstration recently, has already taken orders for $3 million worth.

RCA hoped that last week's public reception of its sets might influence the Federal Communications Commission to decide in favor of its black and white television, rather than Columbia Broadcasting System's color televising. The more sets RCA sells, the harder FCC will find it to decide in favor of CBS's color, which RCA sets cannot receive. If RCA can force black and white television now, it hopes to capture a big chunk of the market, hold it till it is ready with its own electronic color, some five years hence.

General Electric, Philco, Farnsworth, and U. S. Television will soon put their sets on the market. There was no doubt that television, of one kind or another, was finally on its way. In September alone, 3,242 sets were produced *v.* a total of 225 in the entire first eight months of 1946.

Surely our lack of preparation for such events ought to condemn us. With three and more times the number of radio stations coming into being, the churches of the United States will be in a position to receive considerable portions of free time. They will receive it *only* if they are prepared to receive it, only if they approach radio with wisdom and understanding. Radio needs religious creative talent *now!* The president of RCA, Brigadier General David Sarnoff, said recently: "Every day, at least 18 hours a day, radio puts on a different show almost every 15 minutes. Show me any other medium—the movies, the theater, anything—that burns up creative talent at that rate. It's like a boiler you continually stoke; it calls for an awful lot of coal. And there simply isn't enough to go around."[7]

There are a few religious leaders with a vision in radio. At the Religious Radio Workshop held at the University of Chicago in August, 1946, a group of serious-minded ministers prepared a statement concerning "A Protestant Policy for the Conduct of Radio in the United States." This vision is far-reaching. It urges the Christian church to function both as a friend and critic of radio. It asks ministers and churches to give radio their level best. It insists upon the right to voice the truth over the air, the truth as the church sees it. It pleads for more interdenominational coöperation. It boldly states that "The solution . . . of limited radio time does not lie in the suppression of religious views which differ from those of the major sectarian bodies." It asks Protestantism to speak with a united voice before the radio, in as many fields as possible. At the interdenominational level it suggests that the following work may be done:

1. The planning and production of national network programs, dealing with all phases of the work of Protestant churches.

2. The preparation and production of transcribed programs for use on individual

[7] *Time,* October 14, 1946.

stations under the auspices of local religious groups in such fields as stewardship, missionary and restoration work, education, social action, biblical and other religious drama.

3. The development of religious radio leadership through schools and conferences, through counseling service, through fellowships to Radio Workshops, through enlisting the help of laymen in the radio industry.

4. Publicity on religious radio through both the religious and the secular press.

5. Leadership in policy and planning both in regard to religious radio, and to radio in general in relation to: area councils of churches, the coöperating denominations, coöperating religious institutions that operate stations, the four major networks, the FCC, the National Association of Broadcasters, and the Congress.

6. The establishment of a production centre for transcriptions.

This comprehensive radio policy further calls upon the Federal Council of the Churches of Christ in America (pending the formation of the National Council) to take the leadership it should in this field, working in all of the suggested areas. Denominations ought to concern themselves with the development of radio leadership among the clergy, and among laymen in denominational colleges and seminaries. Pastors' institutes are to be formed offering courses in radio. Denominations should provide radio workshops and fellowships in radio studies for interested ministers. It also points out the need for better understanding of, and program planning in, local stations. This "Protestant Policy for the Conduct of Religious Radio in the United States" goes on to present in specific terms the kind of programing that would reach *all* groups in the community. Its suggested programing is as follows:

Audience	*Program*	*Time*
A. Children	Drama. "All Aboard for Adventure," or similar transcribed programs.	Saturday morning, if weekly; just before dinner, if daily.
B. Youth	Drama. Live show. Panels and interviews, using local young people. Live variety program — music, youth news, etc.	Same general times as for children.
C. Family	Drama. Devotional programs. Good music. Round tables.	Evening dinner hour daily or Sunday afternoon.
D. Men	News. Short devotional program.	Evenings.
E. Women	Drama. Devotional. Poetry. Music.	Mornings.
F. Shut-Ins	Worship services. Devotional. Poetry. Reading. Good Music.	Almost any time during day.
G. Nonchurched	Drama. Discussion. Music.	Evening dinner hour daily or Sunday morning.

Subject matter would vary with the community, the churches, and the individuals involved. The *immediacy* of radio is a prime asset. Each program should have vitality. Each program should be publicized to give it the largest possible audience.

What will be done with this vision? Interdenominational and denominational leaders aware of other pressing needs may frown upon it. Or, like Congress, they may vote for it, and then starve it to death by failing to appropriate the funds to make it possible. We would repeat what was said at the beginning of this study: "Radio listeners are people who are very suggestible." If the major faiths of America do not get them, somebody else will. Radio listeners are the kind of people who yield to persuasion and who buy the product advertised. In 1946 $433,000,000 was spent for radio advertising. Advertisers have not complained; they have felt that their money was well spent. They know that they can reach more people and sell more goods by radio than by any other means known to them. This can be done too at *a lower cost per contact than any other form of mass communication.* Old-time publishers have fought radio for twenty years, and it has been a losing battle every step of the way. The wire services, such as the Associated Press and the United Press, supply news to newspapers and to radio stations. Yet these wire services have boards of directors made up exclusively of newspapermen. The over-all policy of the United Press and the Associated Press is directed by newspapermen, although one or the other or both of these wire services are used by most radio stations. Press associations have been known to hold up news to favor late editions of newspapers. As the number of radio stations increases, these press associations will obtain more revenue from the radio stations than from the newspapers. Now then, what about the publishing houses and the presses of the three major faiths in the United States? Will they exercise the same sort of pressures, or pressures peculiarly available to them, to stifle any expanding religious radio policy and programing? We shall see. Will the customs and traditions of the contemporary church fathers persist in the thought that radio is the tool of the clown? Or will they see in it a great missionary medium, able to go out into the highways and the hedges, able to enter the privacy of homes, able to reach people immediately and intimately? We shall see. One previous thought needs reiteration: *More people are influenced by what they hear than by what they read or see.*

LIVE LONG AND LIKE IT

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As a people we are going through a number of major changes which few of us have clearly recognized. Our population growth has slowed down so that by 2000 we will probably be stabilized, with little or no further increase. The birth rate has beeen falling and, despite the large crop of war babies, will probably not again rise—the war babies were just a temporary increase. But in addition to these changes, the number and proportion of men and women over fifty and sixty has been steadily increasing. In 1900 those over sixty-five numbered about three million, or 4% of the total population. In 1930 this had increased to 5.4% and in 1940 to 7% or nine millions. In 1900 the population could be pictured as a pyramid, with a broad base of babies tapering up to a small apex of people over sixty-five. Now it is barrel-shaped, with a shrinking base of children, a widening bulge of adults, and a spreading top of people over sixty-five. By 2000 it will look like a candle with almost equal numbers in every age group from one to sixty-five, and then a tapering top, at the wick end, of the aged.

We face an extraordinary situation, probably unique in history, with so many adults in the middle age, old age, and senescent period. This will have far-reaching influences upon our whole national life for which we are already late in preparing necessary plans and programs and revised operations. American business has been geared in the past to a continually increasing population, with ever more children growing up to become young adults who married, set up families, and had children; who bought homes and furniture, baby clothes and equipment, children's outfits and shoes, food for growing appetites; who required expanding schools and other institutions and services. All of this provided an expanding market, and business and industry and utilities could plan ahead for this everenlarging demand.

Now the prospect is changing as the population growth slows down and the birth rate falls. The demand for children's goods and for adolescents' supplies is decreasing while the demand for adult's goods and services is growing, especially for the articles and services needed by the enlarging number of older men and women. As someone has said, "There will be fewer baby carriages and more wheel chairs." American business must reorient itself and begin to plan for a more stable population instead of relying upon an automatic increase in demand to bring some adjustment of productive capacity that has been overexpanded in boom times.

In planning ahead in all our economic activities, we must recognize that today we have more men and women in the wage-earning, income producing years (say, from twenty-one up to sixty-five) than ever before and that this preponderance of adults, with fewer children to support, will continue so far as we can now forecast the population trends. That is one reason why we are faced with the baffling question of full employment because never before have we had so many people wanting jobs, especially women workers who have fewer children to keep them at home. It is indeed a paradox, to have so many able, willing workers with so few children to support, but apparently no way to utilize these workers productively or for rendering services.

Along with the decline in number of dependent children, we have more men and women, retired from work or withdrawing, at sixty-five with many over fifty incapacitated by chronic illness, the so-called degenerative diseases, mental disorders, and other handicaps and burdens. These must all be provided with food, shelter, clothing, and various equipment, with medical care, institutional care for many, and all the other services they require. Even if many can pay for these through retirement or annuity income, there must be larger numbers employed to provide these goods and services. Thus, provision of social security and other income for the aged offers a promising way of helping to maintain the stable purchasing power needed to keep up production and employment. But if we return to the prewar practice of refusing jobs to men and women over forty-five, we shall be curtailing the purchasing power of the very group which must absorb our goods and services.

Politically we face a perplexing situation. It is evident that we must seek, through legislation, many far-reaching changes in order to adjust the cumulative imbalances and to remedy the startling anachronisms in our social order. We cannot long continue trying to live in a world of electronics, modern technology, and now atomic power, according to eighteenth-century patterns and theories in government and in economics, mediæval family life, classical education, stone-age human relations and child rearing, and anthropoid personality development and emotional expression.

The discrepancies and incongruities in our public and private lives are becoming too great to be bridged over and compromised much longer. Hence, if we are to achieve and maintain some social order, some coherence and integrity of living, we must address ourselves to these long overdue readjustments through legislation, court decisions, administrative regulations, and new programs. But we are confronted with this steadily growing number of older men and women by whom such major changes may not be readily accepted.

It is not necessary that older people should be conservative, timid,

and fearful of change; we have had and now have many examples of forward-looking, flexible minded, courageous men and women over sixty who have been leaders—for example, "that man" was over sixty! But it cannot be denied that today many older persons are resistant to change and oppose even the most urgently needed alterations, some of which would work to their own personal benefit. Thus it may not be possible to have these legislative enactments made promptly because of this resistance or opposition by older people.

Likewise in all the other areas of social living where changes and new developments are required to modify and replace those traditional ideas and practices now obsolete and defeatist, we will probably encounter strong resistance from these older men and women who become anxious and stirred to opposition by such proposals. They often feel that the very basis of the world will be shaken if anyone alters the assumptions and the expectations they formed in their childhood and youth. Yet curiously enough they will, with relative ease, accept new inventions, radio, movies, television, and similar technological improvements while clinging to their fixed living habits and cherished beliefs.

It is not inevitable that older persons should resist change, but today they are often conservative, even reactionary, probably because they are feeling the crumbling of so many of our venerable beliefs and ancient patterns under the impact of science, of wars and revolutions, and the emerging new climate of opinion which is bringing such a sharp break with the past. For those who on entering the sixth and seventh decades of life, turning fifty or sixty, it is indeed hard to face the mounting disorder, the growing confusion and conflict all over the world. It is harder to face the future without pessimism or despair unless we can see more clearly that this turmoil and seeming anarchy comes from a world being shattered, like an eggshell, so that the new young chick can emerge.

It calls for more than ordinary understanding to recognize that the conflicts and upheavals, domestic and international, the uprisings and revolutionary movements, arise in large part from the very rigidity, the loyalty to archaic and anachronistic beliefs and institutions which are blocking the path to a more humanly desirable way of life. These are so often the characteristic reactions of the aged, as we see in our refusal to change our customary living habits to profit from new knowledge of health care.

What has shocked us all in the atomic bomb is not only the destruction of a whole city or the terrorizing prospect of our own annihilation (people have lived for years with hearts of triple brass under the everpresent threats of volcanoes!), but rather having to take science seriously as the dynamic of the modern world, as man's greatest invention. Now it is

worth remembering that many of those who are wringing their hands over the state of the world, crying woe is me, when they mention the atomic bomb, are not old—chronologically. They are young or middle-aged adults, even youths, who cannot stretch their minds to admit these startling developments, who cannot find the philosophical and historical perspective to view the present or muster the courage for grasping "this nettle danger."

It is the older persons who, having lived through two wars or more and learned to think of human life in terms of an endless striving for order and meaning and values, must, like their predecessors throughout history, point ahead to the promised land which they may not enter. Indeed, we who are over fifty cannot evade that responsibility and take refuge in a defeatist rôle, when our juniors look to us to exhibit the wisdom and fortitude that the aged have long claimed as their unique possession.

There is a widespread pessimism about ageing on the part of those who are past fifty and of others who are younger. Many believe that ageing means primarily decay and deterioration, which, like death and taxes, cannot be avoided. But no one can say with conviction that the breakdowns, degenerations, chronic ills, pathological disorders, the loss of capacities, the mental disorders, and other familiar signs and symptoms are the result of *ageing*. Few people die of old age; they die of all these morbid processes, and our present knowledge of the aged and of ageing has been largely based on people who have suffered from serious illness, chronically diseased tissues, accidental injuries, prolonged malnutrition, excessive stress and strain and unrelieved fatigue, neglected convalescence, and corrosive emotional reactions, including driving ambitions and burning resentments, plus all the other "slings and arrows of outrageous fortune."

We really do not know much about ageing, although experimental studies on animals are showing that many of these breakdowns and dysfunctions are not inevitable or unavoidable; that optimum nurture and favorable living conditions not only prolong life but maintain full functioning longer. We have been victims of the "tyranny of the norm" which has made us believe that just because an individual was fifty or sixty or seventy he was bound to be afflicted and handicapped and infirm. While many, alas, are so impaired, there is a not inconsiderable number who are hale, hearty, able to function and carry on, with few of these so called "normal" defects and weaknesses of the aged, despite their advanced years.

Ageing is an individualized process. Some become senescent in the forties; indeed one of the very serious developments is the recent appearance of chronic illness and degenerative changes in the early forties and even late thirties, due, apparently, not to any inevitable biological process of racial deterioration, but to the way of life among these early victims. But

let us also remember those who are chronologically aged, but biologically, psychologically, and socially quite adequate, often superior to some of their juniors.

Ageing is a new privilege for mankind. Heretofore only a few survived to old age to become patriarchial figures whose long experience and cumulative wisdom were revered by the people. Today patriarchs are too numerous to have a scarcity value and their wisdom often is irrelevant, if not misleading, in the new world aborning.

The ageing and the aged need new designs for living oriented to the longer lives which most of us can and will probably have. If we clearly saw this prospect ahead of us, we might consider more carefully the necessity for preparing to realize what these additional years offer us. We are like travelers to a distant land, who travel by different routes and conveyances, some by airplane, some by streamline express train, some by locals with many stops and delays, some by bus, some by hitch-hiking, and a few attempting to trudge along on foot. Each route and each mode of travel has its advantages and also its biological and psychological costs which we rarely reckon when planning our journey. What is more important, we seldom think of the journey's end and prepare for the later stages of the trip and the arrival. Thus we come to our destination too often depleted and exhausted by the sheer traveling, and so cannot enjoy the land and the people we have been rushing to meet.

Formerly this was excusable, indeed unavoidable, because there was little beyond folklore to guide us or to help us on the way. But today we have new resources of growing knowledge, professional skills and techniques, new facilities, new insights and understandings, and the new, exciting prospects and suddenly enlarged conceptions of what is now possible in the world.

Research on ageing is bringing new knowledge as reported in *Problems of Ageing,* edited by Dr. E. V. Cowdry, with chapters by specialized students of different aspects of ageing. Geriatrics, a medical specialty for the aged, like pediatrics for children, is developing medical and surgical treatment for older people, and offering preventive geriatrics to provide health care for the crucial years of forty and fifty. Convalescent care and the reconditioning developed in the Army and Navy, and especially in the Air Corps, will provide for better recovery and renewed capacities for living, instead of the now frequent aftermath of operations and illness which often bring premature ageing.

Then, too, new facilities are being provided. We have homes of better design and operation, hospitals, housing and suggestions for communities designed and equipped for the needs and desires of the ageing. With increased mobility, older people can move to Florida or California or Arizona

or the highlands of North Carolina and Tennessee. Perhaps if longevity, instead of climate, were the guide, they should go to New England where men and women of seventy and even eighty are actively farming, doing the chores, and continuing to make a living. But as they say in Maine, "You got to be rugged to survive."

Let us remember that we can and should go on maturing with each year of life. Maturity is not a fixed state or condition which we automatically reach at twenty-one; it is an ongoing process of continual readjustment for meeting life with adequacy and courage. A major opportunity for maturing comes in the later years of life if we will keep on living actively and flexibly and utilize what those years offer for our fulfillment.

Over and beyond these specific, concrete resources for living, there are the new prospects, the new possibilities, for the world. This is indeed the most exciting, and excited, age with the whole world in ferment—not just one little group or nation or one corner of the earth. For generations to come our posterity will read about today, speculate on what and why we did and failed to do, wish they could have been present to witness this spectacle of ancient cultures and long-established social orders being reconstructed and reëstablished.

Here we are, living in the very centre of all this, all of which we see and part of which we are, but many of us are like living fossils, unaware of, untouched by, and indifferent to, this amazing spectacle, as we plaintively complain because our own little personal views and habits are being upset or inconvenienced. As Gerald Johnson asked not long ago, Have we got what it takes to be ancestors?—the awareness of what is happening and the courage to meet these challenges adequately and fruitfully so our children and grandchildren will look back with respect and admiration for what we said and thought and did in these days of days? Instead of discussing how we can rise to this great occasion, we are apt to fall back upon the stock questions of what can we do about strikes—inflation, Russia, atom bombs, Germany and Japan, and all the other current symptoms of crises which obscure the underlying situation and prevent us from coming to grips with the long-time, more fundamental problem of how to renew our culture and achieve some kind of humanly decent social order and world order.

Man lives primarily by memories and expectations. In the course of a long life we who are older have had many experiences and have accumulated many diverse memories which we rarely try to put into order, selectively sorting out and eliminating our memories according to their intrinsic value and present-day significance, as contrasted with their often accidental and incongruous place in our adult lives. Thus we do not ordinarily realize how much of our adult life has been governed by the

memories of our "forgotten childhood" when we had so many of the experiences which have shaped our lives and formed our personality. In those early days many things happened to us. Parents said, people acted, and we felt and listened and watched and learned what all these meant to us, with our childish inexperience and limited understanding, and our fearful, yearning hearts. Often we have forgotten those events, but the meanings and the feelings have persisted in the patterns of belief, of thinking, acting, and feeling, by which we have conducted our later lives.

It is as if when we were very young we were hypnotized and in that trancelike state of credulity and dependence we accepted what we were told and made to think and do and not to do. So we have gone on, still obedient to that early indoctrination, still acting and reacting to the memory of long past but still coercive experiences, of humiliation, of resentments, of bitterness and acerbity, of phantastic hopes and burning ambitions, of desires to "show them" or to "get even," still acting out the drama of our childhood family life in our varied human relations and daily pursuits.

If once we were to examine our memories critically, in the light of our now adult experience and later understanding, it is probable that most of these memories and the conduct and feelings they maintain would appear clearly in need of revision. We have but to come out of the "trance," to end the prolonged period of our childhood hypnotic fixation upon the past, to find the key to our emancipation. As older persons we can and must "wake up" and reorganize our past memories so that we can live in the present—that rapidly shrinking period of *now*, which each day becomes *then*. Nature is our ally in this because, as has been shown, we tend with advancing years to become less capable of remembering recent events, as more and more we "recapture the past," remembering what happened far away and long ago. Thus we are better able to undertake this necessary task of reorganizing our early memories so that we can develop new expectations for what future we can still command.

Here it is necessary to remind ourselves of what is so obvious that we overlook it and so continually blunder in our human relations. While we exist and carry on in the public social world with our fellows, we really live in our individual private worlds, worlds which we have created from our past experience and which we daily rebuild, repair, and defend against the external world, like the spider maintaining his web. We are the architects of our private worlds, who draw upon our cultural traditions for the basic design and ornamentation, but each one creates an idosyncratic private world like a small principality or nation. We develop a foreign policy of isolationism or alliances, of high tariffs or free trade, and we strive to maintain peace or we rattle the sabre, wage wars of nerves, and otherwise attempt to dominate others and assert our superiority or deny that we have any place and worth in life and submissively accept personal defeat.

Thus we ourselves create our life problems, subject of course to many limitations and restrictions like economic hardships. We invest people, situations, relationships with whatever meaning and significance they have for us by imputing to people the qualities, the intentions, the promise, and the feelings which we impose upon them in our private world. That is what the personality is, this ceaseless process of organizing and interpreting all life experience, according to the needs and possibilities of our memories, in the patterns we have learned in our early childhood and youth; also this continual process of seeing life and acting toward any person and situation according to the expectations we formed in the past as we underwent those early experiences and accumulated those memories.

Life, indeed, is what we make it, and most of us, as we grow older, if we are to be truthful, make a sorry mess of it, which we cannot wholly blame on adverse circumstances and economic limitations. If we are to find fulfillment in the later years, we ourselves must prepare, before it is too difficult, to reorient our personalities. This calls for a candid reëvaluation of the goals and objectives which we have been pursuing during our busy adult lives, the reconsideration of the ambitions we set for ourselves in adolescence, which we might wisely relinquish if we are to put any value into living as we grow older. It is indeed difficult for us to stop the sometimes ruthless striving for recognition and achievement, even when we have long since been accorded a high place and many honors. We are unable to take satisfaction in the often hard won distinctions we have received and so are reluctant to yield our place to our juniors who are eagerly awaiting their opportunity.

But premature withdrawal from life and work likewise are undesirable. Too often we suddenly cease our customary activities, with nothing else to do, and this brings atrophy of our capacities and a pervasive sense of loneliness and despair which accelerates senescence. How many who retire to idleness die soon after, apparently from boredom and arrested development. "Later maturity" is a good term to replace "ageing" and "old age," especially if we interpret it dynamically, as the process of readjusting and reorienting ourselves to live fully and find fulfillments appropriate to our changing capacities and interests.

It has been the dream of the ages to attain to a ripe old age. Today more people are surviving to advanced years than ever before in man's history. But alas, we do not know what to do with our lives, especially our prolonged lives. The traditional beliefs have become less meaningful; we no longer are so convinced that this life is but a testing for eternity and therefore must be lived with austerity and self-denial. So many of the ancient teachings are becoming unacceptable, indeed meaningless and defeating. Hence, now we have this much prized old age, we are wasting these precious years, a burden to ourselves and often to others.

We are indeed suffering from starvation in the midst of plenty, for all around us there are innumerable opportunities to find enjoyment and even enriched living if we would use the leisure we now command before retirement, and especially after retirement. In most of our cities, for example, there are libraries, museums of various kinds, lectures and forum groups, and various other activities which we do not utilize, largely because we have not learned how to cultivate any interests, to pursue any non-vocational goals, or take any part except in purely social gatherings—and not always then. Few of us have any idea of the region in which we have lived all our lives, its geology, its plants and animals, its history as a community. Few of us know how to start taking interest in anything outside of our often narrow personal concerns which cumulatively become the prison of our old age, our self-created exile from living.

The time to get ready for later maturity is in earlier maturity, ideally in infancy and childhood (and we must rear our babies today for this prolonged life they will have). But at any time before retirement, if we must or will "retire," we can build up a reserve of interests, skills, and sources of enjoyment and satisfaction, just as we thriftily try to put by a financial reserve for later years now made easier by the forced savings of payroll deductions and old age annuities.

This is why it is so important to explore, while we are still relatively free to do so, the many possible activities among which we can select what we individually can do with enjoyment. Hobbies are especially promising because we can pick out whatever we like to do, no matter how bizarre or trivial it may seem to others; also because in any self-selected hobby or creative activity, such as the arts and crafts, we can continue to exercise our competence. It is essential for us as we grow more mature to maintain this feeling of adequacy, of being able to master some situations and materials, fashioning them to our design and personal idiomatic manipulation. Indeed the arts and crafts are essential to everyone today, as we try to live in an increasingly organized, regimented society where we must have some area of personal freedom, some unregulated, unstandardized activity we can call our own, without disrupting social order or annoying our family and friends. It is not the quality of our production that counts, although we may produce pictures and articles of real artistic merit and value; it is the personal private tonic we derive from self-initiated, self-chosen, activity to satisfy our aspirations and thereby to avoid the withdrawal from living that leads to stagnation and atrophy.

But for those who may not like manual activities, alone or in groups, there are the innumerable jobs awaiting volunteers who can bring their lifelong experience and mature abilities to the work that is so urgently needed but often not done for lack of budgets, personnel, or willingness

to perform such needed services. In every community, every institution, every agency, public and private, there is need of volunteers. If those who become free of fixed jobs will look around, they will find many of these opportunities, but it would be wise for them, *not* to continue their former occupation, but to seek some new tasks, work in some other line, where they will have the stimulus and the incentive to keep on learning and maturing.

Because so many of our former certainties, our traditional assumptions and expectations, have been shaken by the cumulative changes in our society and in our traditions, we are turning to the enduring human values and the persistent aspirations of our culture for and by which we as a people have lived. We are increasingly recognizing that the value and worth of the human personality and the dignity of man, which have been formulated in our religion, philosophy, law, folklore, and arts and literature, need to be reformulated and reinterpreted today in the light of our new knowledge and insights and above all of our new sensibilities—those feelings which, as D. H. Lawrence has reminded us, really control our lives.

No more urgent task confronts us than to work out a policy and the operations for human conservation, to reduce and, wherever possible, to eliminate the unnecessary losses and wastage of human lives, the unconscionable deprivations, unnecessary frustrations, devastating humiliations and degradations that we now inflict upon babies, children, adolescents, and adult men and women, who in later years so frequently exhibit the tragedy of warped, twisted, unhappy personalities, of premature senescence and bitter defeat. These are largely avoidable and often unintentional, but sometimes they are calculated exploitation of others by those who themselves were mistreated and so filled with the anxiety, the guilt, or hostility they discharge through our socially sanctioned business, politics, professional activities, and human relations.

The crux of this new problem of ageing and the aged is not just new and enlarged programs and facilities, urgently needed as these are, but what each individual can and will do about his own later maturity. We do not have to go to the end, self-defeated by our own persistent but forgotten childhood, cherishing the image of ourselves which compels us to these self-imposed limitations or these self-defeats. We can, if we will but realize our opportunity to do so, build a design for living around a revised image of ourselves as having worth and human dignity that will remove these limitations and make unnecessary these persistent strivings. For this we need the "psychological vitamins" of imagination and courage, so that we can follow the advice given by Dr. Piersol, of Philadelphia, to seek, *not* more years for the life, but more life for the years!

PAUL AND MATTHEW AND THE PRIMITIVE JEWISH-CHRISTIAN DRAMA

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THE FIRST CENTURY of the Christian movement was a drama in historical irony. Christianity began as a movement strictly within Judaism and conceived of as essentially for the Jews. A century later the movement belonged to the gentiles. The Jew had moved from the centre of the field of privilege to the margin, or beyond, and the gentile had moved in from the outside to replace the Jew at the centre. In the first act of the drama the problem had been whether the gentile might have any share with the Jew in the blessings enfolded in the faith, and if so upon what basis. In the final act the problem was no longer whether the gentile might share the inheritance with the Jew: it was rather whether Christianity had any relation at all to Judaism, and whether anyone, either Jew or gentile, who conformed to the laws and customs of the Jews could claim the blessings available to true believers. Could a Jew inherit with the gentile?

The drama began at Jerusalem, the geographical and emotional centre of the Jewish world. Among the very early disciples there arose certain liberals who began to make affirmations that would carry the New Way beyond the lines of tradition. They met opposition from the adherents of tradition, came under persecution at their hands, and were scattered abroad. They went everywhere throughout their world, preaching the new message "to none save Jews only."[1] Peter himself broke over the closely drawn boundaries which tradition had fixed, carried the message to a "devout" Roman centurion, and had to give an account of himself to the recognized leaders in Jerusalem.[2] Some who apparently were affiliated in outlook with those who had been the earlier liberals in Jerusalem came to Antioch and preached the good news of the Lord Jesus to pagan Greeks.[3] After a series of conferences in Antioch and Jerusalem[4] a compromise was reached which was in effect a working agreement.[5] It was agreed that the Jew would add to his ancestral allegiances his new allegiance to Jesus, his long-awaited Messiah; the gentile would be permitted to align himself with the followers of the New Way on the basis of his acceptance of this same Lord, Jesus. The stricter group would confine its efforts to the Jews, and

[1] Acts 11: 19.

[2] Acts 11: 1-18.

[3] Acts 11: 20.

[4] The precise facts are difficult to determine, but the outcome can be stated with a fair degree of confidence.

[5] Gal. 2: 1-10; Acts 15: 4-29.

the other more liberally minded group would move out into gentile lands, each group bearing the blessing of the other. But there were those of the circumcision who remained persistent and aggressive in their contention that the "traditions of the fathers" must be held valid and imperative for all.[6] For a considerable number of years these and their associates and successors held stoutly and bitterly to their insistence, and the contest was on. Paul, at first a fanatical traditionalist, became a leading champion of the liberal view. As he went throughout the hellenistic world with his message, he was recurrently faced with wrangling opposition in the fields in which he labored[7]—in Galatia,[8] in Corinth,[9] and at Philippi.[10] Some of his associates met like opposition at Colossæ.[11] Paul's fight for freedom led him to radical positions which scarcely any other dared to share. To be sure, for him the Jew was the elder son in the household of God,[12] but the gentile had entered the family by adoption and had become a true son in the household. In fact, in Christ all racial, cultural, and class distinctions had vanished.[13] Neither circumcision nor uncircumcision had any meaning or value: nothing counted but a new creation in Christ Jesus.[14] To go back to the traditional basis in Judaism was to be deceived, and, in essence, was a return to paganism.[15]

Ephesians[16] affirmed the truly Pauline conception that the wall of partition between Jew and gentile had been broken down in Christ, and the once alien gentiles had become full members of the household of God, even to be builded with the others into a habitation for God himself.[17]

The writer of Revelation knew of active Jewish groups in Smyrna[18] and Philadelphia[19] whom he condemned as insincere, satanical, and disruptive. They would yet have to acknowledge that their cause was lost. Ignatius, in his letters to the Magnesians[20] and the Philadelphians[21] warned the Christians of Magnesia and Philadelphia against certain aggressive Jewish errorists who would lead gentile Christians to judaize in the law of

[6] Acts 15: 1, 2.
[7] I Thes. 2: 15.
[8] Gal. 1: 7; 2: 1-10; 3: 1-4; 4: 21; 5: 1-12; 6: 12, 13.
[9] II Cor. 11: 4, 5; 11: 18-23; 12: 1.
[10] Phil. 3: 2-7.
[11] Col. 2: 16, 17, 20-23.
[12] Rom. 1: 16.
[13] Gal. 3: 28; Rom. 1: 14; Col. 3: 11.
[14] Gal. 6: 15.
[15] Col. 2: 16, 17; Gal. 4: 8-11.
[16] Whether by Paul or a follower of Paul.
[17] Eph. 2: 11-21; 3: 4-6.
[18] Rev. 2: 9.
[19] Rev. 3: 9.
[20] *ad Magn.* 8-10.
[21] *ad Philadelph.* 6.

the Sabbath and other ceremonials. He repudiated all this as absurd, dangerous, and inconsistent with the new doctrine and new life in Christ. The author[22] of the Pastorals[23] gave his testimony to the presence of the same general type of teachers and teachings as are attested by Ignatius; he also joined Ignatius in his repudiation of their errors.

All of the material thus far presented belonged essentially to the same general conditions and reflected the same tensions. The champions of the binding character of the traditions of Judaism remained aggressive throughout this period and forced those who would be free of them to the defensive. Many places knew them; several writers condemned them and warned others against them. Still they had kept up their fight.

Affiliated with this general view, but quite unrelated in its spirit, was the view of the author of the original *Teaching of the Apostles*.[24] In him turbulence had subsided into quietude. He was a representative of the old wisdom type of thinking seen in Proverbs and also in the Epistle of James. He conceived and assumed the Christian way of life as one under a new and higher law, and he announced the basic law of love in terms reminiscent of the phrasing of the Gospel of Matthew. He set forth the "way of life" and the "way of death" in a series of brief, staccato injunctions and prohibitions that were presented as the "teaching of the Apostles."

The writer of the *Epistle of Barnabas*[25] carried the problem to a new setting. Interpreting the Old Testament allegorically, he held that the Jew was a usurper in assuming his right to any place in the covenants of promise, and was violating the intention of God in undertaking to become the arbiter of the terms upon which the promises would be realized. The revelation of God in the Old Testament was never intended for the Jews, but for the gentiles. They were the heirs of the covenant, and in the mind and intention of God had been all the while. The gentile had dispossessed the Jew.

Justin Martyr in his *Dialogue with Trypho*[26] advanced the statement of the issue still further. No longer was it a question whether the gentile might be saved apart from the law. It had come to be a question whether one who lived in conformity with the law, either Jew or gentile, could be saved. Justin reported that some said No, and some, he among them, said Yes. The law no longer had any validity; it had its end in Christ. Now to live by the law, not without it, was to live in uncertain hazard in respect to acceptance with God. The gentile was secure, the Jew was in uncertainty.

[22] Or authors.

[23] I Tim. 1: 4-7; 4: 7; II Tim. 4:4; Tit. 1: 10, 14; 3: 9.

[24] Known now in the "Schlecht Latin," originally compiled in Greek, probably in Syria, in the early second century.

[25] *Barn.* 8-14 (13-14 esp.).

[26] Justin M., *Dial.* 42-47.

Marcion in his *Antitheses* made a still more radical affirmation. For him it was not a question of the relation of two great sections of humanity to one God, and the determination of the basis of such relation. He framed the problem in terms of the relation of two Gods to each other, the God of the old covenant of law, and the God of the new covenant of love and grace. The God of the new covenant had proved himself the stronger and had proclaimed his victory in offering the redemption which was in Christ Jesus. Everything that smacked of Judaism and the law in the records announcing the new covenant had to be summarily rejected. All such elements were utterly alien to the new; they had to take their place with the defeated and discredited God who had proclaimed them.

Marcion's view was all but unique among the teachers of his day, though he had many disciples in "every nation."[27] Jewish Christianity, however, was already in decline; and a generation later those who conformed to Jewish law and custom were explicitly reckoned among the heretics.[28] Christianity was maturing as a gentile faith, and was becoming firmly established in the empire. Erelong it found a welcome and a home in the palace of the emperor.

In the first act of the drama above outlined Paul played a leading part, as has been indicated. About the opening of the second scene of the act, Paul the actor assumed the additional rôle of Paul the critic, and he presented his criticisms during moments of respite in the progress of the act. These criticisms were directed against those who played opposite him. A second critic of the drama appeared, Matthew. He was an observer rather than an actor. He entered near the end of the act, when its final issue seemed to him already evident.

These two critics had much in common. Both of them were profoundly Jewish in feeling and appreciation. Both deeply cherished the traditions of their people. Both severely criticized those who blindly held to tradition and who refused the fuller light that had come from God in Jesus. Both believed that Jesus had come in the fullness of time and that in him were fulfilled the promises of God and the inner meaning and intent of the law which God had formerly given.[29] Both saw Jesus not only as their long-expected Messiah, but also as a new lawgiver.[30] Both summarized the law of Jesus in the terms of love in which he had revealed it.[31]

Both Paul and Matthew faced the special problem created by the fact that their nation, the chosen of God, had rejected the gracious offer of God in Christ and had thus lost its day and opportunity; and both of them

[27] Justin M., *Apol.* i, 26 and 58.
[28] Irenæus, *adv. Hær.* i, 26, 2.
[29] Gal. 4: 4; Matt. 1: 17; Rom. 3: 31; Matt. 5: 17.
[30] Gal. 6: 2; Matt. 5: 17-48.
[31] Gal. 6: 2; Rom. 13: 8, 9; Matt. 22: 34-40; 7: 12.

sought to understand the ultimate meaning of that rejection. Each of them presented an interpretation of this great historical problem which they faced in common: Matthew in his interpretation remained primarily in the realm of history; Paul moved in behind history into the realm of the "judgments of God" which had come to manifestation in history. Paul expounded his view in a special discussion in his letter to the Romans, chaps. 9-11. Matthew faced the problem in his total presentation in his gospel. Paul first of all expressed for his "kinsmen in the flesh" a concern so deep that he "was praying that he might, himself, be anathema for his brethren, his kinsmen according to the flesh, who are Israelites, of whom is the adoption, and the glory, and the covenants, and the giving of the law, and the service of ritual, and the promises, and the fathers, and the Christ according to the flesh." Matthew reported, with surging sympathy, the poignant words of Jesus as he mourned over the city of his people which he saw rushing to mad ruin: "O Jerusalem, Jerusalem, how often would I have gathered thee as a hen gathereth her brood under her wings, but ye would not. Behold your house is left unto you desolate."[32] Paul and Matthew, each carried a heart of sorrow in his writing.

Both Paul and Matthew made distinction between the worthy and the unworthy within the nation. Paul declared that the rejection of the gospel by the nation at large did not mean that the word of God had come to nought. Not all Israel was truly Israel, nor were all the children of Abraham "seed of Abraham." Only the children of promise were reckoned as "seed." The word of promise was a word of discrimination, and that word was being brought to fulfillment. Matthew recorded the compassion of Jesus for multitudes of people, distraught, driven, and unshepherded, and, like Jesus, he was filled with compassion for them.[33] He expressed at length also the withering woes of Jesus upon those who essayed to sit in Moses' seat, and yet with all their meticulous attention to details failed so dismally in the spirit of the law.[34] No one who did not surpass them in righteousness could lay any claim at all to a place in the kingdom of God.[35]

Both Paul and Matthew said that the rejection of the gospel by Israel had been the occasion for the opening of the door of invitation to the gentiles. Paul believed that God had had them in mind from the very beginning. Matthew declared in parable that when the gospel invitation had been refused by the Jews the invitation had been extended to those who were outside along the highways and the hedges of the nation Israel,[36]

[32] Matt. 23: 37-38.
[33] Matt. 9: 36; 14: 13, 14; 15: 32; 20: 34.
[34] Matt. 23: 13-36.
[35] Matt. 5: 17-20.
[36] Matt. 22: 8-10.

to another nation.[37] Both of them warned, in parables, that this opening of the door to the gentile did not mean that for the gentile believer the level of responsibility had been lowered below that which had rested on the Jew. Said Paul: If the original members of the household had been rejected because of their disobedience, those who had come in by adoption should be sensitively careful not to fall under a like expulsion. Or, if the domestic stock of the tree had been set aside because of unfruitfulness, how much more readily might be cast aside the wild olive branches that, contrary to nature, had been grafted onto the native stock. Matthew observed, reporting Jesus, that at a wedding feast those who had been on the original list of recipients of the invitation rejected the invitation when it was issued. When one of the guests who had been added to the list came into the wedding feast without wearing a wedding garment, he was thrown out. Let anyone who might have the mind to presume on his invitation take warning.[38]

They both set forth in similar terms the essential basis of participation in the fellowship. Paul affirmed that it was evident that entrance into the fellowship of the kingdom of God was to be through faith. The Jew who had sought righteousness had found it not, for he sought it upon the basis of the deeds wrought under law. The gentile who had not been seeking righteousness came into it under the gospel, for he believed in the Christ who was offered to him. Faith, said Paul, was at the very centre of any life which found its way into the family of God. Matthew reaffirmed the word of the Lord Jesus that whoever did not receive the kingdom as a child could not enter into it.[39] The publicans and the harlots had found their way into the kingdom before the religious leaders of the day; they, on hearing the word of truth, had repented and had believed; the leaders had bluntly refused.[40] Many from afar would find their way in, while the sons of the kingdom, contrary to full expectation, would be cast out.[41]

In their interpretations of this drama both Paul and Matthew saw it as the concluding part of a divine drama encompassing the whole of history of which God himself was both the creator and director. The total drama was moving swiftly to conclusion. Matthew remained wholly within the unfolding movement in his interpretation of its closing scenes. He saw the irony of it all: the gracious privilege first made available to the Jew, his blind and smug refusal to accept it despite the solemn warnings repeatedly

[37] Matt. 21: 43. The word "nation" is not to be interpreted in the strict but the looser sense as a group or society, as is seen by an inspection of the term in Rom. 10: 19; II Cor. 6: 16; Hebr. 4: 4; 9: 25, 26; 13: 12; I Pet. 2: 10.

[38] Matt. 22: 11.

[39] Matt. 18: 3; 19: 14.

[40] Matt. 21: 28-32.

[41] Matt. 8: 5-13.

given him, his desperate and futile efforts to change the course of development, his ultimate and complete defeat, and the passing of the high privilege from him to another. The drama would move on without him; the exit of the Jew from the stage was final. Thus, said Matthew, was being wrought the way of Israel's God in history.

Paul had already laid the lines of this interpretation. He saw the drama at an earlier stage of its unfolding; he saw it as the working out of the will of God, and he saw its apparent tragic conclusion. But neither mind nor heart of the apostle could rest here. How could such a tragedy as this develop within the mind and will of God? To this problem he must find an answer.

He, from his youth up, had been taught, and he had believed the teaching, that God was at work in the world bringing all history to a consummation in which his own nation Israel would be at the very centre. But here was a moral defaulting of that nation at its heart which had not only set it out of centre but which threatened even its inclusion at all in the desired consummation. The realization of this tragic fact had brought to Paul's heart so "great grief and unceasing anguish" that he had even found himself "praying that he, himself, might become anathema from Christ" if that would avert the terrible outcome that would otherwise fall upon his unrepentant people. As Paul thus pondered and suffered, light began to dawn upon his mind, and his heart began to rise out of its deep distress unto pæans of praise.

Resting firmly in the faith of his fathers, he was sure of one thing: the word of God had not been brought to nought. From the very beginning that word had carried promise only to the children of faith, and no other was included. The promise had been made antecedent to, and independent of, the moral attitude or conduct of any of those named or involved in the realization of the promise. Some of those who were the original heirs of the promise had come to failure, and some who had had no original interest in the way of righteousness had come to faith, and all alike were responsible before God for their attitude and its consequences.

But if, as Paul could not but believe, all this failure and change of status had taken place in the will of God, how could God have any just ground upon which to find fault or lay charge against those who were found without faith? Would he not be acting utterly out of character to condemn any who, even in their moral hardness, were within the working of his own will? It simply has to be recognized, Paul made answer to himself, that the ways of God with men lie too deep for us to grasp. It would be as valid for the clay to ask the potter why he used some clay for vessels of honor and some for vessels of dishonor, as for us to ask God why under his sovereign will some men come to faith and some to moral default. We

do know, he continued, that in truth all men are in moral default before God. We also know that he will manifest his mercy on all who will in faith receive him. If some refuse to accept his call to faith and salvation, that will only enhance the glory of the redemption which will be manifested in those who do accept him.

As Paul continued his troubled reflection, the light which had been dawning upon him seemed suddenly to break into day; and with it came consolation and joy to his troubled heart. This is not a question of the eternal destiny of my people, he said exultingly, but of God's selection and use of peoples to bring his purposes in history to realization. This failure of Israel is only temporary; it is not final. The gentile, who has come into privilege on the occasion of Israel's default, will continue in his privileged status until he has fulfilled his own time. Then Israel's day will come again to her, and she, "dearly beloved" of God as of old, will come to herself: she will return to God and will again be received into the family of the faithful. Then Jew and gentile alike will live together as sons in the household of God and will share in the blessings of the all-encompassing grace of God. "For if the falling away of Israel has meant the reconciling of the world, what can her acceptance mean if not life from the dead?"—and that for all. So God works, and so, even in the areas which to our minds are hidden and seem darkness impenetrable, he must work in that character of glory in which he has "shined in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ. For of him, and by him, and unto him are all things; unto him be the glory unto the ages." He is ultimate; he is God.[42]

[42] In an article, "The Rejection of Israel: An Analysis of Romans IX-XI," in the *Anglican Theological Review,* XXIII, 3 (October, 1941), Professor Robert M. Hawkins presents a discussion of this passage which is at variance with the interpretation of the thinking of Paul as here given. He analyzes the passage into four separate conceptions, only one of which he assigns to Paul. This was the view that the rejection of Israel was due to her lack of faith; and that just as all Israel had fallen away, so all would at last return in faith to God and be saved. He thinks that the suggestion in the passage that the falling away took place in the will of God is so far from the thought of Paul that it is "absurd" to ascribe it to him. Professor Hawkins does not give a precise classification of all of the material in these chapters. But so far as I am able to follow him, it seems to me that he does not carry through his analysis consistently, does not correctly state the idea of "predestination" which is to be found in the passage, and is not convincing in his argument that the conception that is therein set forth cannot be that of Paul.

THE JOHANNINE DOCTRINE OF THE HOLY SPIRIT

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THE DOCTRINE of the Holy Spirit seems to be one of the most troublesome problems with which theologians are confronted. One point that seems evident is this that after nineteen hundred years a restudy of the subject is necessary because no satisfactory definition of the Holy Spirit has been worked out.[1] Perhaps the main difficulty is that too many have accepted the dogma proclaimed by the churches as necessarily a statement of fact rather than as a theory that might be reconsidered. As a result, too much effort has gone into trying to find a rational explanation of the doctrine and too little into an effort to work out satisfactory statements of what "Spirit" and "Holy Spirit" mean in all places where the terms occur, whether the meanings of the two are the same or not. One attempt for instance has been made to explain the Holy Spirit in terms of the modern concept of personality, but it seems to have met with little more success than others.[2]

Again, while we hear much about the Holy Spirit and the need for it, the subject is often surprisingly ignored. I examined the *Probationer's Manual of the Methodist Episcopal Church,* which has a catechism for new Christians, but failed to find a single question in regard to the Holy Spirit. Another large denomination agrees not to argue about it. A short time ago I, a Baptist, tried to revise a catechism for children. It was written a hundred years ago for Assamese people. It has one question, "What is the Holy Spirit?" The answer given is, "The Holy Spirit is God." As that did not seem very illuminating, I gave a definition about as in the *Shorter Catechism* of the Church of Scotland. Immediately I was accused of stirring up theological controversy. When I offered to let the objectors make a definition, nothing was forthcoming. But whether we of the present know what we are talking about when we use the term "Holy Spirit" or not, I feel sure that the author of the Gospel of John knew exactly what he meant. Whether those who have become accustomed to a vaguer use of the term can accept his definition or whether John's explanation is the final one, are other matters.

It seems possible that the Christians near the end of the first century were in much the same state of confusion in regard to the meaning of the Holy Spirit that we are. What is the Holy Spirit? How do we get it?

[1] See articles "Holy Spirit" in *Encyclopædia Britannica,* (14th ed.).
[2] R. Birch Hoyle, "Spirit (Holy)" in *Encyclopedia of Religion and Ethics.*

Who has it? How much can we get? What does it do for us? and other such questions may have been asked. Those who read Acts found that it had originally come as a great wind and as a fire that gave immediate power. They also saw that some folk got it immediately after baptism. Others got it before they were baptized. Some received it through the laying on of hands. It warned evangelists where to go and where not to go. It even snatched some traveling preachers from place to place. It helped councils as well as individuals to decide when in doubt. Those who read Paul's letters found that the Holy Spirit was the one through whom we receive about all the blessings we have and through whose power we are able to become worthy Christians. They found that all those who believe have the Holy Spirit, and that through him we have our joys and pleasures and our hope and assurance. The Holy Spirit dwells in us and so does Christ.[3] Both intercede for us[4] and do many other things in common. With the terms in seeming confusion it is not hard to think that there were some accustomed to more definite use of words, who, like Justin Martyr a little later,[5] found it hard to distinguish the one from the other and wondered when to use one term and when the other.

This is not to be wondered at. Believers were in the presence of facts, and in the effort to explain them found themselves wrestling with ideas which were too great for their vocabulary and which when expressed in familiar language still left much to be explained. And so it is very possible that one of the aims of the author of the Gospel of John was to clear up some of these questions and to help his readers understand what the Holy Spirit is, from when it existed, how we receive it, and what it does for us. If in the course of his work a phrase or two seem to speak in older thought forms and with other images, it is not to be wondered at, and we are not to let these rare relapses distract our attention from the new ideas that he was trying to explain. If even the people of his day and other early Christians failed to accept his thought, that also is not to be considered strange.

They perhaps found it as hard to grasp the intangible as do many religious people of today. Perhaps they too in their difficult times found the unseen immediate presence less satisfying and encouraging than the promise of a splendid, visible appearing when all physical troubles would immediately end. The new interpretation of the Holy Spirit propounded in the Gospel of John seemed to destroy the grand hopes of generations of Jewish Christians and of those gentiles who, when they came into the early church, accepted the teaching of the evangelists. They very likely felt that it diverged from the plain teaching of Jesus himself as reported by

[3] I Cor. 6: 19; Gal. 2: 20.

[4] Rom. 8: 26, 34.

[5] A. C. McGiffert, *History of Christian Thought*, Vol. I, p. 271.

the Apostles, and so they spiritualized the "spiritual gospel" and projected into the future for fulfillment the facts that the author was trying to establish for the present.

Probably one of the reasons for the difficulty in determining what the Holy Spirit is has been the mixing up of the idea of the Holy Spirit and the idea of the Trinity. There was the conception of the Father and the Son, both very definitely stated in our Scriptures, and because of certain words and phrases used of the Holy Spirit and because of certain acts attributed to him, there were those who felt that a third person must of necessity be involved. And because of this early idea the church has been in straits to explain something that has defied explanation and has been content to state a dogma and make it a part of the faith of necessity to be held by true Christians.

A second difficulty even to the present time is the thought that it is necessary to find a consistent doctrine of the Holy Spirit for the whole New Testament or even for the whole Bible. This seems as unnecessary as to try to find one definite system of theology for all the writers of the Old Testament. The same word for God is used by different writers in the Old Testament, but nevertheless the conceptions of God varied. Unworthy or inadequate ideas held by one writer were dropped or transformed by another and truer conceptions proclaimed. This seems true of the use of the term *Holy Spirit* in the New Testament. The same term does not always mean the same thing, and perhaps some of the authors would have had a hard time defining exactly what they meant by the word they used. The same term may not only not mean the same thing, but, where different terms are used, it may also happen that the functions assigned to each are identical; thus it would seem hard to believe that the doers are two, or, if they are, to see why their functions so overlap.

This is just as true for the writings of Paul as for the others, but M. Jones[6] points out that in them, "It is always the risen and exalted Christ and never the earthly Jesus that is equated with the Spirit." Instead, however, of this providing a clue to Paul's "doctrine of the Holy Spirit," as M. Jones thinks, it would seem rather to provide the reason for Paul's lack of a definite clear-cut conception of what the Holy Spirit is. This could only be cleared up by taking another step which was finally taken by the author of the Gospel of John.

The significant words, "The risen and exalted Christ," make another interpretation of the passages of Scripture which Jones gives in support of a third person of the Trinity possible. The early Christians, and Paul as well, were hampered in their thinking by the conception which they held

[6] *Westminster Commentary on Philippians.*

of an early physical return of the ascended Lord. With Jesus absent it became a question where he had gone and what he was doing. The first question was answered by quoting over and over again Psalm 110:1, and Paul and the author of Hebrews give as his work at the right hand of God priestly intercession for us.[7] But whatever he might be doing, he had nevertheless ascended into heaven, had gone away from his disciples who must wait for his return. Paul shared this view as to the return of Jesus, and perhaps this alone kept him from attaining to the same view as that held by John.[8] Two ideas were struggling in his mind: one that Jesus is to come again in power to judge and to receive his saints, and the other that believers are in Christ and that they have the Holy Spirit. Perhaps the two are really three ideas; yet Paul so merges or commingles the last two thoughts that it is simpler to consider them one.

Without giving up the familiar concepts of Christ as judge or as one of power or the idea of his coming again, John so transforms the thoughts that his idea of the Holy Spirit, or of Jesus Christ, becomes a revolutionary one. At the same time he provided for criticism by quoting a saying of Jesus that the Paraclete would guide into all truth. The problem was somewhat as follows:

A generation or so had passed, and the early views of the Christians that Jesus would soon return on the clouds had not been fulfilled. The author of II Peter answered the questions of the skeptical by reaffirming the old belief and by showing that in divine terminology what men took to be a long time was only the flick of an eye.[9] And for those who are willing to accept the revised idea of time the answer can be made to do for a considerable time yet. But there was another answer possible, and that was given by John. We need not wait. He has already come. And this coming is not the spiritualized coming at the death of Christians or the like but a definite coming that makes his presence with us a glorious reality. By an understanding of John's idea we can see how Paul's "in Christ," Matthew's "I am with you to the end of the age," the "in heavenly places" of Ephesians, and John's Paraclete are all expressions of one profound idea which, if it had been fully grasped at the beginning, would have saved an enormous amount of discussion. It would have saved the endless controversy over the return of Christ in material or visible form and would have turned the discussion regarding the Holy Spirit into other channels at least.

Thus the debate in regard to the Godhead might have been centred about the thought of two persons in it rather than three, for some ancient

[7] Rom. 8:34; Hebr. 7:25.

[8] E. F. Scott, *The Fourth Gospel*, p. 329.

[9] II Pet. 3:8.

and modern scholars have felt that even in Paul the Godhead was composed of two and not three persons. The case seems much clearer for this thought in the Johannine writings. For here there is at the first the Logos with God in the beginning, his right-hand man.[10] Then all through the earthly life of Jesus, he did "only what he sees the Father doing; for whatever he does, that the Son does likewise."[11] And at the close of his life stands the promise, "We will come to him and make our abode with him."[12] John clarifies the thoughts that have been hazy or indefinite in Paul and others. He takes the picture of the distant Christ at God's right hand and with a deft touch or two moves the throne of God from the skies and places it securely in the heart of the believer. For so many of the thought pictures of the early Christians John becomes not a destroyer but a transformer, and it seems a pity that Christians through the ages have so largely tried to make the untouched and the retouched pictures of equal permanent value.

Had we only John's writings, it is difficult to believe that men would not have made the equations which he gives the starting point of their thinking and interpreted all of his thoughts in the light of those basic equals. It seems to me that when I studied algebra we had something to the effect that if *a* equals *b* and *a* equals *c*, then *b* equals *c*. John definitely makes such an equation. He records the saying of Jesus, "I will ask the Father and he will give you another Paraclete to be with you always."[13] Again, he says, "We have a Paraclete with the Father, Jesus Christ the righteous."[14] And again, he gives as the saying of Jesus, "The Paraclete, the Holy Spirit, whom the Father will send in my name."[15] "Another Paraclete" equals "Holy Spirit" which equals "Jesus Christ." David Smith obscures the force of the equation by making Paraclete equal "the ascended Jesus."[16] This drops out the term Christ which makes a difference. As the quotation given above from M. Jones shows, Paul used "Jesus Christ" in the very definite sense of the risen exalted Christ who is equated with the Spirit so far as functions are concerned. The equation which Paul consciously or unconsciously made is definitely made by John with the added thought that this Christ is not only exalted to the right hand of God but has also come again. This idea really seems necessary for an understanding of Paul's phrase "in Christ."

The ἄλλος (another) of John 14:16 has been much used to disprove the equation given above, but someone has written that to make ἄλλος act

[10] John 1:1-3.
[11] John 5:19.
[12] John 14:23.
[13] John 14:16.
[14] I John 2:1.
[15] John 14:26.
[16] *Expositor's Greek Testament,* I John 2:1.

as a pry to upset the plain equation made elsewhere by John in regard to Paraclete, Jesus Christ, and Holy Spirit, seems to place too great emphasis on a single word. Or to consider, as does Hoskyns,[17] that there are two Paracletes, *viz.*, "The Lord himself is their first and supreme Paraclete . . . the Spirit of Truth is *another Paraclete*" (italics Hoskyns'), seems to dispose too easily of a plainly stated equation. True, "another Paraclete" is defined by John[18] as the Spirit of Truth and also as such by Jesus himself.[19] However, allowing the full force of *ἄλλος*, "a different one," it is yet possible to think of Jesus as the Christ in the flesh but Jesus Christ as that same Jesus dead, returned to life, raised to the right hand of God, with whom he returns to take up his permanent dwelling with his followers. He was so different and so much another that it seems to have taken considerable time for the Christians or for any Christian to realize that the new thing which had come into their lives was indeed the one with whom some of them had walked and talked in the flesh. The Logos was the one with the Father in the beginning. He was manifested in the flesh as Jesus, the anointed one who was expected by the Jews, and as the Paraclete he is the returned Jesus Christ, the Holy Spirit, the Spirit of Truth, the Eternal Spirit.

To equate I John 2:1 with John 17:12 and make the Paraclete of the epistle equivalent to the Jesus of the gospels as is done by Hoskyns[20] and by David Smith[21] seems poor exegesis. The verb of the epistle is not past but present and appeals to the recurring spiritual experience of believers just as John appeals again in the gospel.[22] Jesus had told his disciples that he would go away and return shortly and he told them this ahead of time so that when it came to pass they might believe.[23] This promise John considers fulfilled and appeals to his readers to confirm the fact, "He is with you and is in you."[24]

To make the promised return of Christ, "I will come again shortly," merely the resurrection appearances ignores the statement that Jesus promised to come with the Father and that they would make their abode with the disciples.[25] The Father had been thought of as at a distance, separated from his worshipers, off in heaven, and only to be reached after death. The author of Hebrews along with Luke and others gave Jesus an inter-

[17] *The Fourth Gospel*, Vol. II, p. 540.
[18] John 14:17.
[19] John 15:26; 16:13.
[20] *Op. cit.*, Vol. II, p. 540.
[21] *Expositor's Greek Testament*, I John 2:1.
[22] John 14:17.
[23] John 14:28, 29.
[24] John 14:17, reading *ἐστίν* with B, D* and W. See my note in the *Expository Times*, LVII, p. 194.
[25] John 14:23.

lude job in a heaven beyond the clouds as a pleader for us. John leaves him as the Pleader, Strengthener, Helper or Paraclete, but relocates heaven in the believer. In this manner he seems to agree with the author of Ephesians, "in heavenly places." The Christian is already living in his new apartments in the most intimate relationship with his benefactor. John 14: 1-3 helps to make this clear. It has the statement that Jesus will go away, prepare a place for his disciples, and come again to take them to the new house. How long is it likely to have taken him to prepare these places? The Creator of the world spoke and immediately it came to pass. Is it likely that the Logos, through whom all this work of creation was done, would take any longer to prepare the heavenly dwelling places? In the beginning each task was accomplished by a word. So the building program of Jesus was completed at once. The believers moved in; they were in Christ; they were in "heavenly places"; God and Jesus Christ had returned and made their dwelling place with the believers. All these pictures have but one meaning and this agrees with that of Matthew, "I am with you always, to the end of the age."[26]

This makes it possible to use the supposedly Trinitarian phrases of Matthew and Paul[27] without any idea of a triune God at all, but as simple statements of historic facts, or rather as dogmatic statements of what was believed about God, and Jesus, *viz.,* 1. God, the Father; 2. Jesus, the Son or the Logos as manifested in the flesh; 3. Jesus Christ (= Holy Spirit), expressing the belief that Jesus was raised from the dead, that he ascended to the Father and came back in company with him to be with his followers forever. The textual variation of B in II Cor. 13: 13 (14) which omits Christ may have some significance as indicating a separation of the sentence into a reference to the historical Jesus, the Father, and the returned Jesus Christ (= the Holy Spirit).

The Logos in John is equivalent to the preëxistent or ever-existent Christ in Paul. What was manifested in the flesh was not some evanescent spirit but the "Everlasting Spirit," which was in the beginning with God and through whom God created all things but which, while it had been manifested at times in the world, had never come to take up a permanent habitation with man.[28] After the resurrection and ascension of Jesus this came back as the risen, living Christ, not alone but with the Father, to take up his permanent abode in those who believe: "He breathed on them and said, Receive the Holy Spirit."[29] In Genesis,[30] likewise, God breathed into

[26] Matt. 28: 20.
[27] *Ibid.* and II Cor. 13: 13(14).
[28] John 7: 39.
[29] John 20: 22.
[30] Gen. 2: 7.

Adam the breath of life. He created him in his own image, and man became a living soul. So the disciples of Jesus become a new creation by the reception of this Holy Spirit, *viz.*, Jesus Christ returned, whether or not they were present on that particular evening so long ago. His name shall be called Immanuel, God with us. Perhaps this was not fully realized in the earthly life of Jesus but only in the returned, ever-present Christ, the Holy Spirit, who becomes in this view not the representative of an absent, distant God, to whom the believer goes after death, but the glorified Jesus returned with the Father.

The other writers of the New Testament had seen the fulfillment of Psalm 110:1 in the ascension or exaltation of Jesus to the right hand of God. Thus Peter writes, "Who is gone into heaven, and is on the right hand of God."[31] But John reports Jesus as praying to be glorified with the same glory that he had before he was made flesh.[32] Jesus had said to Nathaniel, "Because I said unto thee, I saw thee under the fig tree, believest thou? Thou shalt see greater things than these."[33] He had said to Thomas, "Have you believed because you have seen me? Blessed are those who have not seen and yet believe."[34] There are other eyes than those of the body, and what they see is more wonderful than a man walking by the sea or than the holes in the hands of a risen friend, or than a visible Lord returning with clouds and trumpets. John seems to have reached the most satisfying explanation of the work and habitation of the Lord Jesus Christ.

For him we have a fellowship not with the Holy Spirit as a third party but "with the Father and with his Son Jesus Christ,"[35] and this agrees with the gospel.[36] The fact that he says the Holy Spirit was not yet given,[37] and that later he represents Jesus as saying, "Receive the Holy Spirit,"[38] ought to be enough in itself to show that in his thought the Holy Spirit is not a third party. Had he been such, there is no conceivable reason why Jesus should not have given him just as soon as folk were willing to receive him; then they would have been all the more ready and understanding subjects for instruction. But since the returned Christ is the Holy Spirit, it would, of course, be impossible to receive him until he had risen and returned. John has tried to give a meaning to the term Holy Spirit that would answer the questions as to the time from which he existed, what he had done up to this time, and what he will keep on doing

[31] I Pet. 3:22.
[32] John 17:1-5.
[33] John 1:50.
[34] John 20:29 (Rev. St. Vs.).
[35] I John 1:3.
[36] John 14:23.
[37] John 7:39.
[38] John 20:22.

forever, and the answer shows the work of the Spirit for all mankind. He gives an explanation of the problem as to how an infinite, distant God can also be a finite God, dwelling in each of his worshipers.

It has been said that John gives up the idea of power so much connected with the Holy Spirit by Paul and other early Christian writers. But this seems an unwarranted assumption if the view here presented is correct. Surely the Logos, through whom all things were created, had power. Surely the Jesus who could open the eyes of one born blind, who could turn water into wine, and who could raise the dead after corruption had set in, had power. And John goes on to report Jesus as saying that everyone who believes in him will do greater works than he had done.[39] Surely this is power enough for anyone, and the best way of accounting for it would seem to be John's doctrine that the Holy Spirit is Jesus Christ returned to dwell in the believer. Thus the Christian is not alone in his work but has all the power of God at his immediate command.

One of the sources of confusion in the Gospel of John, and one of the loopholes used to escape such a view as is here presented, is the occurrence side by side of such statements as "I will send,"[40] "He will send,"[41] "The Father will send,"[42] "I will come,"[43] and "We will come."[44] This difficulty has often been met by taking one set of the statements and by either ignoring the others or by giving some unsatisfactory explanation of them. But in science no explanation of data is considered satisfactory until every bit of evidence can be made to fit in with all other evidence. It seems that A. R. Johnson[45] has provided a clue to a satisfactory explanation of this "I" and "He" language of John. In essence it is that in the Hebrew conception the agent and his sender are one. He is given complete authority and so understands his master that whatever he does is absolutely as his master would have it. And this thought is in harmony with the Logos conception, whereby whatever God does is done through the Logos, and nothing is done without the Logos. Jesus is represented by John as working in this way during his life on earth, and after that the Sender and the Sent are reunited to live and work in complete harmony with the believer, and with each other.

Perhaps one other point that might be raised as an objection to the view here presented is the statement, "When he appears, we shall be like him, for we shall see him as he is."[46] But it would not seem necessary to

[39] John 14: 12.
[40] John 16: 7.
[41] John 14: 16.
[42] John 16: 26.
[43] John 14: 18, 28.
[44] John 14: 23.
[45] *The One and the Many in the Israelite Conception of God.*
[46] John 3: 2.

let this be any more of a hindrance than the two familiar statements of Jesus are a hindrance to accepting them both, *viz.*, "The kingdom of heaven is within you" and "Thy kingdom come." There are some things which are known but not fully understood. The Spirit of Truth will guide us into all truth. But it is more than likely that this passage should be interpreted in the light of such passages as, "For now we see in a mirror dimly, but then face to face."[47]

It has been the endeavor in this article to help towards an understanding of the very old problem of the Holy Spirit by showing that the author of the Gospel of John was confronted with the same problem which we face and that he seems to have arrived at a very definite answer. All seemed to know what the Holy Spirit did but did not seem to have decided who or what he was. Paul and others were hampered by the view which they had inherited from Judaism that Jesus would soon return in a form visible to mortal eyes. But while some strove to find an interpretation of this prophecy that would make its literal fulfillment possible after generations had passed, John found a different answer. The short step by which he separated himself from others was yet a bold one. The Christ exalted to the right hand of God, the Christ in whom we are, had not only been exalted but had actually returned, bringing the Father with him, to be with the believer, of whom it could be truly said, with Paul, "You are God's temple and God's Spirit dwells in you."[48] A young man, almost a lone believer from a very isolated spot in the Mikir Hills in Assam, India, testified at Bible class one year, "I am not alone; Jesus is always with me." The Logos that lighteneth every man coming into the world gave light to his friends as he walked in Galilee, and continues as the Holy Spirit, the Spirit of Truth, to lighten the path of everyone willing to walk in the light.

[47] I Cor. 13: 12 (Rev. St. Vs.).
[48] I Cor. 3: 16.

"A PROBLEM IN FORM CRITICISM" AGAIN

GEORGE BROCKWELL KING
United College, Winnipeg

My little anecdotal study which appeared in the April, 1946, issue of this journal brought several replies from readers, with some new material upon the anecdote under study. These show the essential story as much more widespread even than my studies had found it, and they reveal one or two additional interesting features. Their value is such that I feel that they should be shared with the readers of the Quarterly.

The first communication that came to me on the subject was by way of a letter to the editor from Professor Clarence Russell Williams, of Germantown, Philadelphia. I give his letter just as he wrote it:

An old German preacher stood up before his congregation to read the hymn, but found difficulty in so doing. He exclaimed:

"Der light vas bad; mine eyes vas dim,
I cannot see to read der hymn."

His congregation promptly sang the couplet. Seeing their mistake, he explained:

"I did not mean dot for a hymn,
I only meant mine eyes vas dim."

Again the congregation sang his words. Aroused, he exclaimed:

"Vas is der matter mit you all,
You know dat is no hymn at all."

Familiar from childhood (I was born in Germantown in 1870), I cannot tell when I first heard this folk tale, but doubtless it was related to me by some member of my mother's family, who were of Pennsylvania-German descent, although her grandmother, who died in 1886, was the last member of the family who knew the vernacular and read her German Bible as well as her English one, and the family thought she loved her German Bible the better.

Relating the above to Librarian Hocker of the Germantown Historical Society of which I am a member, he said there was also a version of the same in Pennsylvania-German, and found me the book in which it was printed, where I read (but without the above story) the following:

"Das Licht ist drüb, mein Aug ist stecht,
Das Lied zu finden geht nicht recht.

"Halt ein! Halt ein! ihr lieve mein,
Das Lied soll nicht gesungen sein.

"Seid ihr des Satans gans im gar,
Das war nich was zu singen war."

Dean King in his charming essay wishes to know "where this interesting story *really did originate.*" Does this show? Perhaps, but I am not an expert in folk

lore, although I have had some instruction in biblical criticism. I never heard any of his versions or saw this incident in print, as far as I now remember. The lines in Pennsylvania-German (commonly called in this vicinity, as you know, "Pennsylvania-Dutch") are quoted from "The Folk Lore of the Pa. Germans," a paper read before the Pennsylvania-German Society at its Annual Meeting, York, Pa., Oct. 14, 1910, by Rev. John Baer Stroudt. Issued as a Supplement to Vol. XXIII of the Proceedings (Lancaster, Pa., 1915) on page 23. The writer is now deceased, unfortunately. He does *not* relate the story, merely gives the lines."

A subsequent post card from Dr. Williams adds the following: "Yesterday a distant 'Pa. Dutch' relative of my mother confessed to hearing the folk tale related *in his boyhood* as *his father* had heard it in *his boyhood*, which certainly carries it back a *century or more*—a true 'Pa. Dutch' folk tale."

My next communication was from a minister in the province of Manitoba to whom I had sent a reprint of the article. He wrote as follows:

I thought you might be interested to have your plot thicken a little! I was born in St. Lucia, B.W.I. My father was a missionary, born in England, my mother the daughter of a missionary. My mother's father was the Rev. J. H. Darrell, born in Bermuda, and all his life a missionary of the English Wesleyan Methodist Church in the West Indies. My mother's mother (my grandmother) was born in Nassau, Bahamas, and was of United Empire Loyalist stock, her family coming originally from Virginia. Now I well remember my grandmother telling me the same story as related by Dr. Sweet! Only this time the incident occurred in a small rural congregation of black people, sometime, I would suppose, during the latter half of the nineteenth century, and in the island of St. Vincent. It was in the days before hymn books were plentiful, if in use at all, and it was customary in this case for the preacher for the day to lead the singing, line by line. And on this particular occasion the preacher was a black man, a Methodist local preacher. And coming to the hymn, he found himself in trouble because he had forgotten his specs, and so thinking to explain the situation to the congregation, he began,

"My eyes are dim, I cannot see."

And this line the congregation immediately sang, to the consternation of the preacher! And he went on,

"I've left my specs behind."

And this too was sung by the congregation. Now I forget the rest, but so they went on singing through the whole verse, as the old man attempted to make his explanation.

My grandmother has told me that story on several occasions as though it actually happened in her knowledge in the island of St. Vincent, in the British West Indies. My grandmother is now dead, of course.

With the receipt of Dr. Williams' letter, the anecdote had leaped its linguistic bounds and got itself translated into Pennsylvania-German. Now it had jumped the color line, and its hero was no longer a sedate New

England deacon, nor a solemn Pennsylvania-German preacher, nor a white minister of whatever persuasion, but a black man, whose sense of humor probably enabled him to enjoy his own discomfiture!

A third communication from another ministerial source also contained something new. It read as follows:

> Your two variations of the same story remind me that some years ago I must have run across another variation. You have the Congregational and the Methodist version; mine is a Presbyterian. The story runs that the afternoon service in the late fall had lasted into the twilight, and because of lack of hymn books or inability to read, the minister used to read the hymns two lines at a time. It was so dark that when they came to the last hymn, he said:
>
> "My friends, the light is getting dim,
> I cannot see to read the hymn."
>
> The congregation took this up and sang it before he had a chance to explain:
>
> "I did not say to sing the hymn,
> I merely said the light was dim."
>
> This again was sung, and by this time the minister was out of patience, when he said:
>
> "I think the devil's in you all,
> I did not say to sing at all."
>
> Your versions have a source; this one has none except in my memory. I can vouch that it is not original with myself, for I doubt if I ever made anything that rhymed!

Already the anecdote had appeared under Congregational, Methodist, Baptist, and Mennonite auspices. Now the Presbyterians had rallied to claim it! Truly a most ecumenical anecdote, finding itself at home in any church! Nor are the Episcopalians to be left out, for an Anglican friend has told me that, when a boy in England, he heard it from his father.

I had called attention in my original study to the changes of setting that stories undergo as illustrated in this anecdote. One change escaped me at the time, to which the Presbyterian version called my attention. In the story as related in Dr. Sweet's *The Story of Religions in America,* it is the failing eyesight of the deacon that causes the trouble. In the Methodist version of Mrs. Jamieson, there is a slight variation from this, in that the minister has forgotten to bring his spectacles. In the Select Baptist story, the minister has his glasses, but it would appear that they are in need of polishing to make them usable! But in the Presbyterian form of the anecdote there is no mention of failing eyesight or of forgotten spectacles. The same result is secured by prolonging an afternoon service into twilight. In less opulent days than the present, the lighting of lamps in a church was not entered into rashly. Thus we have two different

settings, either of which is appropriate to the occasion. That is a common trait of folk tales. Where original details are forgotten, folk ingenuity readily, if not indeed unconsciously, replaces them with something appropriate to the occasion.

The Pennsylvania-German verse would appear, on the surface, to go a step further (or is my imagination working overtime?). It would seem to do, what again marks folk tales, combine details from two remembered versions, for not only in that verse is the light bad, but the eyes of the preacher dim too!

Lastly came a final letter from my friend, Professor J. H. Michael, of Toronto, with this addition to my tale:

> My wife says that in Eccles, near Manchester, where she lived, a man used to sing at parties, etc., a comic song based on the story you deal with in your paper. It consisted of a number of verses, in each of which the preacher got more angry than in the preceding one. Everything he said was sung by the congregation. All his attempts at stopping the singing were futile. My wife tells me that the comic song always sent the audience into fits of laughter. I fancy the story must have originated in the Old Country.

I lay aside my problem with some measure of disquietude. So ubiquitous has the anecdote under discussion proven to be that I cannot assure myself that it has yet come to the end of its incarnations!

Where Ignorance Is Bliss, 'Tis Folly

In previous issues attention has been called in this column to surprising—to some readers they may have seemed even alarming—differences between what New Testament writers say Old Testament writers wrote and what apparently the latter did write. At times the alteration was unintentional—the result of misunderstanding or due to the failure to consider the quoted words in the light of their original context. In other cases it would seem as if the alteration was deliberate, or to give it a less offensive designation which means the same thing: theological.

A good example of this latter is to be found in the opening words of Mark. Here two quotations—one from Malachi, the other from Isaiah—are combined and introduced by the word, "Even as it is written in Isaiah the prophet." From the earliest times this caption has caused difficulty. Matthew and Luke both quote both passages, but they reserve the first half—the part from Malachi—for later pages. Jerome was troubled by the wrong ascription and attempted, not too successfully, to explain it. Many of the later manuscripts sought to avoid the difficulty by substituting "in the prophets" for "in Isaiah the prophet." This phase of the problem, the combination in Mark of the two readings, bristles with difficulties, as every critical student of the gospels knows, especially since the former quotation appears to reflect the Hebrew text, the latter that of the Septuagint. In this editorial, however, we need not explore further that aspect of the difficulty.

The fact of greater importance is that in both parts of the quoted scripture are striking changes which can scarcely be explained as due to anything save the desire to make the earlier words prophetic of Jesus and his mission; as they manifestly were not. In the passage from Malachi, as it now stands in Mark, God is speaking and is announcing the coming of a messenger to herald the advent of a third: "Behold, I send *my* messenger before *thy* face, who shall prepare *thy* way." But it is very certain that that is not what the earlier prophecy meant. From beginning to end Malachi is concerned with the abuses by the priests. This evil is soon to be corrected and by none other than Jehovah himself. Thus the prophet warns: "Behold, I send my messenger, and he shall prepare the way before *me.*" By the shift of *me* and *my* to *thee* and *thy* a totally new and alien element is introduced. Here, as elsewhere, the so-called "Messianic application" of an earlier passage inverts the meaning. It may very well be that one of the many reasons which led to this alteration was the fact that the prophecy continues, "and the *Lord,* whom ye seek, will suddenly come to his temple." Originally the title of Jehovah, to avoid the use of his proper name, the term *Lord* early became a title for Jesus, with

the result that early Christians by a purely mechanical method found quantities of "allusions" to Jesus in the Old Testament, many of which were calculated to make his deity seem obvious.

The other part of the quotation has undergone a similar alteration. The passage from Isaiah reads: "The voice of one that crieth, 'Prepare ye in the wilderness the way of *Jehovah*; make level in the desert a highway *for our God.*'" Again there can be little question as to the prophet's meaning: the coming to be prepared for is that of Jehovah; he, not another, is about to come to deliver his people from their captivity in Babylon. But once again the Hebrew word for *Jehovah* is translated in the Septuagint *Lord,* and thus the transfer is easy. Since the later Christian saw in the translation, "of the Lord," a reference to Jesus, not to Jehovah as the prophet had intended, the further change of *for our God* to *his* seemed natural. And one other change is also to be seen. In the word of Isaiah, *in the wilderness* surely modifies the verb *prepare;* that is, the injunction is: "Prepare in the wilderness. . . ." But by the time of Mark John the Baptist has come to be regarded as the forerunner of Jesus. Thus in the form the quotation takes in Mark the words *in the wilderness* are connected not with *prepare* but with *the voice of one crying,* as is evident from the reflection of them in the next verse: "John the baptizer appeared *in the wilderness* and preached. . . ."

To many readers of the Bible these alterations and changes may seem trivial; to others who realize their import they are freighted with tremendous consequences. By this ingenuity in the discovery of allusions to Jesus and his mission in the pages of the Old Testament Christians came easily to the belief—baldly expressed again and again, notably by the author of the *Epistle of Barnabas*—that the Old Testament was entirely a Christian book and that the Jews had really never had a part in or right to it. It is surely an understatement that the history of a large part of mankind would have been very different had not the many early Philips opened their mouths, and beginning from these scriptures, preached to their hearers Jesus.

From Off the Campus and On

WHAT MARK TWAIN is said to have remarked anent the weather may with a little manhandling be applied to so-called "religious radio." Let the subject be introduced in a group of liberal ministers, and it soon becomes apparent that the brethren are far from being placid although their suggestions are usually not luminous. Turn the dial, hoping wistfully to hear a little music instead of the pontificial mouthings of what might be styled the current version of the white man's burden—the news commentator—and the strains of a hymn often bring momentary relief; but before you can drop back into your easy-chair a peculiarly obnoxious and adenoidal voice starts sniveling and you dash for the dial, wondering why you are fool enough to keep such a trial to Christian sobriety in your home. In the leading article in this issue Mr. Schmitz essays the rôle of Cowper and encourages the fearful saints to believe that the dreadful clouds are actually rich in blessings which are soon to descend (*via* their eardrums) upon their heads. Well, let us hope so. Surely no one is better qualified to appraise this situation than is Mr. Schmitz. Since graduating from Colgate-Rochester in 1942 he has been minister of the Calvary Baptist Church of Syracuse. During these years he has devoted a great amount of time to radio. He has attended many radio workshops, taken courses at Chicago and Syracuse, been chairman or a member of many radio committees of church organizations, including the official one of the Northern Baptist Convention, and for years has broadcast regularly every day over WFBL. His article is timely and authoritative.

Lawrence K. Frank has been a foundation executive for many years. Before becoming director of the Caroline Zachry Institute of Human Development he had been with the Laura Spelman Rockefeller Memorial, the General Education Board, and the Macy Foundation. For many years he has been concerned with studies of child growth and development, personality and mental health, and family living. He is president of the National Conference on Family Relations, a past president of the Society for Research in Child Development, and a former vice-president of the American Orthopsychiatric Association.

Dr. Bailey has recently become professor *emeritus* of New Testament in the Berkeley Baptist Divinity School, where he has taught for many years. It is a pleasure to welcome this ripe and constructive scholar back to the CROZER QUARTERLY. It is a particular pleasure for the editor personally, who shared for weeks room, cave, and (on occasion) bed in Palestine and Syria, to greet again his old friend who shares with him the doubtful distinction of being one of the only two men to climb Masada from the east side of the Dead Sea in the past nineteen hundred years.

Mr. Hutton (Chicago A.M. and B.D.) has been a missionary in Assam since 1918. His principal work has been among the Plains people

and the Mikirs, a primitive animistic hill tribe. He has done much literary work in both Mikir and Assamese, including a translation of the New Testament and Psalms into Mikir, and many schoolbooks and hymnals. In addition he has prepared a Mikir dictionary of over twelve thousand words and a grammar of the same language. The CROZER QUARTERLY is happy to welcome this devoted scholar to its pages.

Dr. King's whimsical essay which appeared in these pages in April, 1946, provoked a lively correspondence from readers who had run into still other versions of the tale. Some of the results of this correspondence to author and editor form the content of this postscript. For several years Dr. King was dean of theology at United College, Winnipeg. He had formerly been editor of the *Canadian Journal of Religious Thought.* His doctorate in philosophy is from the University of Toronto.

To the twenty-four reviewers who appraise thirty-four books in this issue we can do little more than "pause for station identification." Many are old friends of CROZER QUARTERLY readers. To them and to our new friends we express hearty thanks for this devoted service. Dr. Aubrey is president of Crozer Theological Seminary. Mr. Ayres is in charge of chemical research for the Gulf Oil Corporation. Mr. Batten is dean of Crozer. Professor Berkeley has the chair of Old Testament at Andover Newton. Dr. Dauerty is a Presbyterian minister, an eminent authority on ritual and worship, now residing in Clearwater, Florida. Dr. Enslin is professor of New Testament at Crozer. Mr. Theodore Enslin is a former student at the New England Conservatory of Music and of Mlle. Boulanger. Dr. Franklin, president *emeritus* of Crozer, now resides in Richmond, Va. Mr. Greeley is minister of the Arlington Street Church, Boston. Dr. Harkness is professor of church history at Crozer. Dr. Herrick is president *emeritus* of Andover Newton. Mr. Jones is a member of the department of French of the University of Pennsylvania. Professor Keighton has the chair of preaching and worship at Crozer. Dr. Mather is professor of geology at Harvard. Professor McCasland is head of the department of religion at the University of Virginia. Professor Moehlman is professor *emeritus* of church history at Colgate-Rochester and is teaching once more at the near-by university. Professor Newman is head of the department of philosophy and religion at Colby. Professor Parsons, until his recent retirement head of the department of New Testament at Colgate-Rochester, is active once again on that same faculty in the department of Old Testament. Dr. Rose has been for more than twenty years minister of the First Baptist Church, Philadelphia. Dr. Shryock, dean of the Convocation of North Philadelphia, is a sinologist of distinction. Mr. Thomas, formerly a member of the Crozer faculty, is now on the staff of the Ministers and Missionaries Benefit Board of the Northern Baptist Convention. Mr. Westphal is minister of the Lansdowne (Pa.) Baptist Church. Professor Wikgren is a member of the department of New Testament at Chicago. Dr. Wright is professor *emeritus* of philosophy at Dartmouth.

BOOK REVIEWS

Religion on the American Frontier: The Methodists, by William Warren Sweet, Chicago, University of Chicago Press, ©1946, pp. ix, 800, $10.

No religious body was more active and effective than were the Methodists in disciplining, restraining, and subduing the American frontier. The circuit rider was a man rugged, bold, upright, and noble. Over a generation ago Edward Eggleston, himself one, told his story romantically in *The Circuit-Rider* (New York, 1878).

Now Professor Sweet tells the story, with some of the glamor rubbed off, yet with the romance remaining for those who care to read. In cold type are set down the records of conferences, secrets thought to have been hidden forever in diaries, confidential letters between ministerial friends, records of church trials, sermons, and stories of the great camp meetings. Thus we are made familiar with the quaint whimsies of the people; and a day far gone, never to return, is preserved in clear picture for us.

Methodism arose in America with the Revolution though prior to the war; yet the conflict almost destroyed the infant cause because the leaders, being old-country men, were accused of Toryism. When independence was assured, young men of the new nation, taking advantage of the religious freedom thereby obtained, organized to carry the evangel into all the pioneer lands opening up to the eager spirit of the native American-born demanding the right of their inheritance. As confidently, as joyously, as boisterously as the land seeker went the preacher of the Methodist system and doctrine. Soon he was to be found in all areas, climates, and weather conditions, proud and eminently worthy of the byword of blustery, stormy days: "No one is out but old crows and Methodist preachers."

In four brief chapters of seventy pages Dr. Sweet tells the story, fairly familiar to all, of Methodist founding, growth, and expansion in this country until 1850. The great value of the book is the remaining 730 pages of authentic records, bibliography, and index. Dr. Sweet has performed an amazing task and a priceless service in collecting these scattered writings, so precarious in their permanency, and guaranteeing their historical security.

First of the documents is the journal of Richard Whatcoat, third bishop of the Methodist Episcopal church. It is the record of a presiding elder who from August 1, 1789, until December 31, 1790, journeyed from Georgia westward to Tennessee and Kentucky and northward through the Carolinas, Virginia, and intervening states to New Jersey, ministering to the people in their spiritual need. With what joy he may have written: "Called To See Bror Odal & Nancey Jeferis who had Lost her speech four Days and Nights But God was with her She Saw A Glorious place and heared heavenly Music; and also Heard the Screeks & Crys of Damned Souls," and this: "Glory to God By a Letter To Benjamin Bordston I was informed that seventeen found peas with God and five purity of Heart; and also one Bla[c]k man [was] powerfully Struk to the gound under Conviction."

In the Dromgoole Papers (1778-1812) of the Historical Manuscript Collection in the library of the University of North Carolina are to be found letters of prominent Methodists to Edward Dromgoole, Sr., a Methodist preacher in Virginia. A perusal of this voluminous correspondence reveals the real forces which shaped and directed the course of the new republic.

But not all preachers were above reproach. We are generally inclined to glorify

the past. Concerning "men of God" memory seeks to inscribe, "There were giants in those days." True, there were giants, but not all were so in the spiritual realm. It may be difficult to believe that not all these sons of Wesley were saints, but read what Professor Sweet has to say about his own spiritual forebears. This reviewer may be prejudiced. Perhaps Elmer Gantry's creator had access to these records of court trials.

Let me end this review with this sample of a frontier exhortation. But let it not suffice the reader of this review. Buy the book even though it costs ten dollars.

James Axley was a renowned circuit rider in eastern Tennessee in the early nineteenth century. People coming a long distance were not content with hearing one preacher at a service. They wanted one to preach and at least one other to exhort. On this particular day a young, unknown man had preached the sermon. Then the popular Axley arose to give the exhortation. Judge Hugh L. White, of Tennessee, later United States Senator, sat in the front seat, expectant and expectorating—a huge quid of tobacco in his cheek. "Mr. Axley stood silently surveying the congregation, until every eye was riveted upon him. He then began: "It may be a very painful duty, but it is a very solemn one, for a minister of the Gospel to reprove vice, misconduct, and sin, whenever and wherever he sees it. But especially is it his duty on Sunday and at church. That is a duty I am now about to attend to." First he called attention personally to a man who stamped into meeting with mud sticking heavily upon his boots: "It doesn't look as if he had been raised in the white settlements, does it, to behave that way at meeting? Now, my friend, I'd advise you to learn better manners before you come to church next time. But I don't mean him." Then he singled out a "little girl sitting there, about half way of the house" and reprimanded her for her gay finery and her "giggling and chattering all the time the brother was preaching." "Little girl," he continued, "you have disgraced your parentr as well as yourself. Behave better next time, won't you. But I don't mean her." Then he berated a man who had fallen asleep and snored, bidding him to sleep in bed at home, not at church. "But I don't mean him," he concluded. In this way he rebuked many who, he thought, were guilty of misdemeanors. Then the gospeler of the uncultured settlements drew himself to full height and pointed his long finger direct at the old judge who up to this time had immensely enjoyed the verbal chastisements: "And now I reckon you want to know who I do mean? I mean that dirty, nasty, filthy tobacco-chewer, sitting on the end of that front seat; . . . see what he has been about. Look at the puddles on the floor; a frog wouldn't get into them; think of the tails of the sisters' dresses being dragged through that muck."

R. E. E. HARKNESS

Human Destiny, by Lecomte du Noüy, New York, Longmans, Green, pp xix, 289, $3.50.

In this book the author attempts to show 1. that the idea of God is not incompatible with scientific theories; 2. that the evolution of inorganic matter has been quite different from the evolution of living things; 3. that man represents the culmination of physical evolution; 4. that the future course of evolution of man will be mental rather than physical; 5. that this mental evolution will be moral rather than intellectual. The book touches lightly upon a wide range of disciplines such as chemistry, physics, mathematics, biology, psychology, physiology, palæontology, geology, theology, archæology, philosophy—to mention only a few.

But *Human Destiny* is not a scholarly book. There is no bibliography, and the fragmentary and selective use of scientific material would seem to make a bibliography

inappropriate. It is written by a scientist for scientists; but it seems to this reviewer that it fails in its purpose, which was stated by the author in the following words: "Those who draw from within themselves the necessary elements to feed their faith and direct their lives are fortunate. They do not need this book, and it was not written for them. There are many others, however, whose rational ego is not in harmony with their sentimental and religious selves. Because of this they are unhappy, and it is to them that this book is dedicated." Unfortunately, to these others the book is likely to seem wholly unconvincing.

There are a number of reasons for this, but the fundamental trouble may be the treatment of the scientific material. No one knows better than the scientist the ephemeral nature of scientific lore. To buttress the idea of the reality of God with such bundles of straw should have little appeal to the materialist. There is scarcely a point raised by du Noüy which could not be made the subject of protracted debate by specialists in the field. But du Noüy ignores the inconclusive character of his "evidence" and selects the viewpoints which support his thesis.

For example, he shows that the beginning of life could not have come about "by chance." His calculations have been questioned by competent men. On the other hand, he claims that the chemical elements *were* formed "by chance." This is regarded by some specialists as "wildly improbable." To take another example, he says: ". . . the great physicist Boltzmann proved that the inorganic, irreversible evolution imposed by this law (the second law of thermodynamics) corresponded to an evolution toward more and more 'probable' states. . . ." *Proved* is not a proper word, for there is now a qualified school of thought that assumes an evolution toward more and more *improbable* states.

Almost any thesis can be presented in perfectly logical manner if suitable postulates are granted. But du Noüy does not even attempt a logical presentation. He leaps gracefully from one unproven assumption to another in perfectly dogmatic fashion. A presentation of this sort can do more harm than good; because a confirmed materialist, if he is accustomed to a disciplined philosophic approach, will recognize that some of the arguments are based upon words rather than upon meanings, and he will conclude that an idea must be precarious indeed if it must be supported upon such a fragile structure.

Of a half-dozen scientific associates who have examined this book, only one was willing to read more than the first half. They felt that the material was uninteresting and repetitious. This reviewer recommends the book only to those who enjoy reading a smattering of miscellaneous scientific information without particular reference to the bearing this information may have on the general scheme of things.

EUGENE AYRES

A Scientist's Approach to Religion, by Carl Wallace Miller, New York, Macmillan, 1947, pp. vii, 127, $2.

American scientists have been unusually vocal of late in their insistence that the decisions faced by the citizens of a world that has entered the Age of Atomic Energy are in the area of morals and ethics rather than of physics and chemistry. Never before have the foundations been so securely established as they are today for thoroughgoing and constructive collaboration between science and religion in the crucial task of saving mankind from self-destruction. Dr. Miller's timely analysis deserves a host of readers; it will help mightily to make that collaboration a reality.

Dr. Miller is a professor of physics in Brown University and is widely known

for his excellent work as a physicist. His "approach to religion" is that of a well-trained scientist, fully informed about the most recent developments in his field. He is as completely objective and unemotional in his thinking as any man can be. He writes in simple, straightforward terms that cannot be misunderstood, as he deals with such fundamentals as belief in God, faith, love for neighbor, the trinity, sin, the cross, determinism and free will, prayer, eternal life, and the church.

In my opinion the ideas he presents and the conclusions he reaches represent precisely the religious views of the great majority of competent scientists in the United States today. Certainly, I for one applaud them heartily. "It is not the superb ideology which characterizes the best of Christian teaching which repels [the scientist], but the unimaginative materialism which has so often marked its expression."

In full conformity with the scientific habits of mind that have proved so successful in dealing with the problems of the physical universe, Dr. Miller suggests that "theological as well as physical patterns can best be viewed as steps toward a fuller knowledge, and should be constantly tested in terms of their utility." He wonders whether "too close adherence to the old forms of expression may not at times conceal rather than clarify the truly vital function of religion in the modern world." It is his very appropriate advice that the church should "devote its program for educating its youth primarily to the basic concept of God, His beneficent relationship to mankind, the understanding of good and evil, and the obligation of love for one's fellows."

KIRTLEY F. MATHER

Ancient Christian Writers: St. Augustine's The First Catechetical Instruction, translated by Joseph P. Christopher, Westminster (Md.), Newman Bookshop, 1946, pp. 171, $2.50.

This book, containing a vigorous and admirable translation of Augustine's *de Catechizandis Rudibus,* a brief but adequate introduction, and fifty-nine pages of notes, many of which will prove of lasting value to the student of patristics, is the second in the series *Ancient Christian Writers,* published by the Catholic University of America under the editorship of Fathers Quasten and Plumpe. It is a worthy successor to Volume I (which was reviewed in these pages XXIV, 1 [January, 1947], pp. 76 f.). Father Christopher, an eminent classic and patristic scholar, professor of Latin at the Immaculate Conception Seminary, Darlington, New Jersey, has long been recognized as an expert on this particular treatise, having published in 1926 a translation, with introduction and commentary, which was styled by A. Souter, "easily the best English translation of that treatise in existence." The present edition is an adaptation and revision of the earlier work. Author and editors alike are to be congratulated on another volume which should prove to be of great value in Protestant, as well as in Catholic, circles. As has been said frequently in these columns, the ignorance of the clergy—not to mention the laity—of the patristic writings is abysmal and scandalous, and in part is but another consequence of the practical disappearance of Latin and Greek from the curriculum of preparatory schools and colleges. It is to be hoped that many ministers, whose inadequate and shoddy preparation prevents reading the Fathers in the original, will make what amends they can as competent and readable versions appear of works hitherto not included in the standard sets.

No better introduction to Augustine can be had than through the pages of this little treatise. Not only does it give a first-hand picture of church life at the be-

ginning of the fifth century, but it reveals the bishop of Hippo as a very sane and understanding man, who knew most of the tricks of the trade in catching and holding the attention of an audience. Preachers whose communions are not concerned with catechisms or catechetical instruction might greatly profit in the matter of the preparation and delivery of their own sermons through reading the advice of Augustine to his friend Deogratias, a deacon in Carthage and himself a successful catechist, who had written asking a few tips as to content and method. Deogratias, like many of his successors, had apparently at times thought his lecture had been a flop. His friend assures him that very often a class thinks a lecture pretty good, even though the lecturer had been sure he had floundered badly. Other tips—that a successful teacher avoids boring his students to death by dwelling on what they already know, of "saying something seasoned with a becoming liveliness" when his listener "opens his mouth no longer to give assent but to yawn," of adapting the style of your discourse to the particular audience before you—all this should prove of value and interest to modern readers, quite apart from any especial interest in Augustine or in some of his views (notably, the propriety of allegorizing the scriptures).

For the student of church history the treatise has other and profound values. It is the only treatise which we have which is concerned with the instruction of those seeking admission to the catechumenate. The church in Augustine's day required converts to submit to four periods of instruction: 1. the *accedentes,* that is, candidates for admission to the catechumenate; 2. catechumens; 3. *competentes,* graduates from the catechumenate and ready for baptism; 4. *neophyti,* that is, post-graduates, so to speak, who received a little extra instruction after their baptism, during the Easter season.

The present treatise is concerned with the *accedentes.* These converts (styled by Augustine *rudes,* that is, untaught in matters concerning the Christian religion) received instruction in the form of a single lecture (after they had convinced the teacher that their conversion was genuine). This lecture consisted of a *narration* (a brief exposition of biblical history and [by Augustine] of church history down to his own time) and an *exhortation* to stand firm against temptation and stumbling-blocks. Then after the candidate had expressed his belief in what he had heard, he was initiated into the catechumenate by the "sacraments" of the "signing of the cross," imposition of hands, and the administration of salt.

An especial value of this present treatise is its twofold nature. Augustine divided his advice to Deogratias into two parts: in the first he tells the catechist what to do and how to do it, warning him against pitfalls, and, as I have said, showing a knowledge of human nature which the author of *How to Influence People* might ponder with profit; then he provides two actual, sample lectures—a fairly long one (which he remarks is as long as ever should be used) and a far shorter, streamlined edition.

This is a minor treatise and one often ignored or passed by with a hurried comment. I know of none which gives a more intimate and corrective picture of the great bishop of Hippo. Not only does it contain seeds, later to grow into sturdy trees, as, for example, the "two cities," the shifting into prominence for catechetical instruction of the decalogue, as summed up in the two commandments of love to God and love to neighbor, as the real foundation of Christian morality, but it shows the great African as a profound student of human nature and far from being the crabbed and hardboiled sour puss he has often been pictured.

MORTON S. ENSLIN

Creation Continues, by Fritz Kunkel, New York, Scribner, 1947, pp. xiv, 317, $3.

Here is an interpretation of the First Gospel which stands in a class by itself. It will irritate "orthodox" critical scholars and be pooh-poohed by the academically static minds. Many readers will find themselves busy spitting out the stones while they are eating the cherries of this tree of interpretation. But its very marked differences from other books on Matthew may be a very good reason for giving Kunkel attention and endeavoring to come to an understanding of what he attempts in this book.

The author has already established his reputation as a psychologist working in the interests of the Christian faith. The titles of his books indicate his interest in making the findings of psychology available for guidance in the religious life: *What It Means to Grow Up; How Character Develops; In Search of Maturity.* With this grounding in psychology Kunkel has turned to diligent study of Matthew as a vital document in Christian living.

The first requirement in the appraisal of a book is an understanding of the writer's intention. Kunkel makes this plain. It is his purpose that the reader of his book should read the Gospel of Matthew with new insights and expose himself to the full impact of Jesus in this dynamic gospel. Kunkel is concerned that Matthew's book as it stands, however it came to be what it is, as a creative work of great power, should exercise its influence upon the mind of the believer. In this gospel creation continues in its spiritual vitality. Kunkel pursues this purpose with intensity of conviction and evangelistic fervency. He presents his interpretation with a vigor that commands attentive consideration to the dynamic message of the First Gospel. In this respect *Creation Continues* has virtues not found in many another book on Matthew. Herein is its primary worth.

In his interpretation Kunkel employs a strange pattern for bringing out the structure of the book. Everything in Matthew is reduced to the formula of the arch. He insists that we examine and understand the structure of the book in accordance with this device or scheme of illustration. The author furnishes a number of diagrams (pp. 11, 13, 105, 223) which he alleges set forth the mind of Matthew and the message of the book. Kunkel is dogmatically certain that this was the way in which Matthew thought: "Matthew's artistic principle, the structure of his arcades" (p. 17). This architectural device is difficult to understand, especially in a work which has for its subtitle, "A Psychological Interpretation." It is a striking illustration of the arbitrary imposition of a blueprint not discoverable in the book itself. It is artificial and results in the manipulation of material to fit the scheme. When the writer forgets his arches, as he does in certain sections, his exposition is much better. Kunkel should have given careful attention to one of his own statements and by it have criticized his work—"As is the case with all great works of art, we can read different patterns into this book" (p. 9). Kunkel certainly read his architectural device into the book and thereby weakened his work. It stands out like a scaffolding on the noble structure of Matthew.

The method of the author leads to pseudoknowledge. Kunkel knows that Matthew thought in terms of these arches. He knows what was "the subject of his (Matthew's) life-long study" (p. 6). He knows that Jesus did not drink any wine during the last supper because he wanted to be as alert and watchful as possible (Luke 17:22) (p. 295). He does not draw the inference that Jesus did not want the disciples to be alert and watchful. Often the writer turns a theory into a historical fact and employs it as authoritative information. His convictions at times run away with him.

"A psychological interpretation"—we need just this. Psychology is bringing for our enrichment of understanding an increasing knowledge of the mind of man. The interpreter of the gospel must acquire mastery in this field as well as in the critical studies. Just as in medicine the psychiatrist is necessary, so in theology the profound psychologist is required for the interpretation of spiritual realities. But this is exceedingly difficult. Psychology has been defined as whatever a psychologist is interested in. There is a certain freedom in this field which is liable to run into mere subjective fancy, while in the critical field there is the liability, arid dehumanization. Kunkel avoids the latter but is guilty of the former at times. For example, Kunkel writes, "Whether Matthew was conscious of it or not, one of his main *purposes* (italics mine) seems to have been to demonstrate the balance between the human and divine aspects of Jesus' life" (p. 7). This psychological freedom in the use of terms could be illustrated at many points in the book.

This danger in the psychological mind is real. It was seen at its worst in G. Stanley Hall's work on Jesus. But the method must be pursued, refined, validated. Kunkel in his knowledge of the psychology of growth and maturity has much of value to offer. He is liable to misinterpret because he does not master both the historical and the psychological method, compare the two, and then discover the value of his psychology for enlightening the facts. The psychological terms are too hastily and uncritically imposed upon Matthew. Distortions and mere fancy are bound to result unless greater care is exercised. Kunkel's exposition of the expression, "Give us this day our daily bread," is an example (pp. 88-90). This book is just as strong and just as weak as its method. At times there is profound insight and real illumination. At other times statements of the gospel become springboards which launch the psychologist into aërial flights with the greatest of ease. Then the psychological statement, true or false, is read back into the text. But the psychological method must be pursued, corrected, improved, for psychology has to do with the realities of the spirit and is necessary to the understanding of the mind.

Kunkel senses deeply the tragedy of Jesus. He sees the real conflict of real forces and he faces in his own spirit the meaning of this. He sees in the individual the same tensions and thereby feels the deep meaning of Jesus for the reader of Matthew. That the reader may face the truth with greater seriousness and thereby come to that maturity which is deliverance from the tribal mind and egocentricity is his intention. Kunkel with deep conviction confronts his audience with the impact of the person of Jesus. Let him remove the imposed pattern of the arches and more carefully discipline his psychological method. A more effective book could emerge. In the meantime we can use his insights to great advantage.

J. P. BERKELEY

Essays on Antisemitism, edited by Koppel S. Pinson, New York, Conference on Jewish Relations, 1946, pp. xi, 269, $2.50.

This symposium by fifteen eminent Jewish scholars is itself an interesting reflection of the phenomenon of antisemitism with which it deals. While a few of them are native Americans, there are three native Germans, one Russian, one Pole, and one Czechoslovakian. With but one exception, all these Jews of foreign birth and culture are now in the United States. The upheaval of the last decade has thrown them out of their native lands, whereas thousands of their less fortunate brethren have perished.

The book is divided into two parts. The first part "Analytical Studies," pre-

sents essays on antisemitism in the postwar world; the economic and social background of modern antisemitism; some remarks on the psychology of antisemitism; antisemitism and ourselves; and defenses against antisemitism. The second part, "Historical and Regional Studies," deals with antisemitism in the hellenistic-Roman world; Christian-Jewish relations in the first millennium; Jews in Mediæval art; Jews in Mediæval law; the Jews and Islam; antisemitism in Tsarist Russia; antisemitism in Poland; from the Dreyfus affair to France today; and antisemitism in modern Germany. There is a foreword by Salo W. Baron and a short biographical note about each of the contributors. The book is evidently intended for a large reading public, as the chapters are short, the style is lucid, and most of the academic gargoyles with which scholars love to adorn their work have either been eliminated or relegated to inconspicuous footnotes.

The book is probably intended primarily for American and English readers; yet there is no treatment of antisemitism in either the British Empire or the United States. So the application to the reader is indirect. He is left to draw his own conclusions. Apparently the editor concluded it would be a matter of wisdom not to bring the discussion too close to home. The survey of the long story of Jewish life through the ages, many chapters of which involve the most horrible brutality on the part of their neighbors culminating in the Nazi policy of extermination, is made with restraint and dignity. The authors know that a simple recitation of the facts is enough. The result is a dark picture of human nature. Unless the record of atrocities were so unquestionably true, the facts so well known, we should as a matter of course regard it as a creation of fantastic imagination. Indeed, it is so awful as to tax the power of the human mind to believe it.

The authors take great pains to show in specific instances how antisemitism was motivated by religion, race, nationalism, economics, or social customs. It is not difficult to show the presence of one or all these factors in various combinations. These motives take root in ignorant, or unscrupulous, or fanatical minds, whether of the Jesuits of the Middle Ages and later, or Martin Luther, or the pious tsars of Russia, or Hitler's Germany.

One finishes reading the essays with a feeling of depression. They are like the case study of a sick man who has no hope of ever being well again, and for whom the doctors themselves have no hope. There is a short chapter on defenses against antisemitism, but like the rest of the book it is written without enthusiasm. Several of the writers mention Zionist Palestine as a solution, but even the most ardent Zionists can hardly look with much confidence in that direction at the present time. Occasional mention of a solution through the complete assimilation of Jews into the culture and bloodstream of humanity is made, only to be rejected as unworthy of serious consideration. It is obvious that from the point of view of these scholars Judaism as a way of life will continue to be in the future essentially what it has been in the past. Their advice is for the Jew to affirm his faith and to accept the fact that his way of life differentiates him from the rest of mankind. Hence, whatever it is in Jews that has aroused resentment against them in times past will continue to arouse antisemitism in days to come. Undoubtedly, Jews have been terribly sinned against, whether they have sinned or not. The story apparently goes all the way back to Abraham, who first emerges in the mists of antiquity leaving his native land in search of more congenial surroundings.

S. VERNON MC CASLAND

Plutarch und das Neue Testament, by Helge Almquist (Acta Seminarii Neotestamentici Upsaliensis Edenda Curavit A. Fridrichsen XV), Uppsala (Sweden), Appelberg's Boktryckeri A.-B., 1946, pp. 164.

A valuable citation of parallels to New Testament readings from hellenistic Greek was included by Wettstein in his two-volume edition of the Greek New Testament published in 1751-1752. Nothing comparable has been done since; but a "new Wettstein" was promoted by the late Professor von Dobschütz and is being carried on by E. Klostermann, of the University of Halle. To this several contributions have been made, especially by German and Scandinavian scholars. Among the latter the work and guidance of Professors G. Rudberg and A. Fridrichsen are worthy of particular mention. The value of such a *Corpus Hellenisticum* is self-evident, and the participants in the undertaking are to be highly commended for thus expanding and making available significant resources for the study of the New Testament.

The present doctoral dissertation written at Uppsala is a worthy contribution to the general project, and aims to present a collection of the most important parallel material in Plutarch. In an introductory sketch of the plan and purpose of the work and of the character of Plutarch as a thinker and literary artist the author admits that Plutarch is not of outstanding importance for an understanding of the New Testament, and that the most significant parallelism is of a literary and cultural-historical nature. This is because he represents an entirely different religious outlook. Coincidences of expression fall, therefore, mainly into categories of conventional literary forms and general religious and ethical observations and maxims. Some of the latter, reflecting the ideas of the popular religio-philosophical cults such as Stoicism, exemplify the closer relationships in thought; and significant similarities of literary style are to be found in the diatribe and epistolary forms of moral discourse. Almquist shares the general view that the gospels represent a unique type of literature, but he admits secondary correspondences to Plutarch's *Lives* in such things as sayings forms or the use of miracle and the supernatural.

The survey of "parallels" includes 329 passages conveniently arranged in the order of the New Testament references (the New Testament passage is not given) and divided into the following categories: cultural-historical (26), religious (18), ethical (41), stylistic (63), narrative style (29), diatribe style (2), rhetorical style (36), figures of speech (35), lexicography (13), phraseology (66). A brief comment and valuable bibliographical reference to fuller discussions are often given in each instance, and a general bibliography of linguistic and stylistic studies in classical and *koiné* Greek related to New Testament study is included at the end of the volume. The chief value of the latter is in the full enumeration of studies in this area published by Scandinavian scholars in recent years.

The majority of significant parallels, as Almquist indicates, were cited by Wettstein; but the author has added a number of special interest as well as many others which, although of lesser moment, are significant in their total effective illustration of the fact that the New Testament documents were written in the common Greek of their day. The additional data include such expressions as "fulfilling the time" (Mark 1:15), "sowing the word" (Mark 4:2 ff.), "quenching the spirit" (I Thes. 5:19); such a stylistic "aberration" as *φιλαπέχθημον γάρ* (cf. Mark 16:8), or rhetorical touches as *φρονεῖν . . . σωφρονεῖν* (Rom. 12:3); such phrases as *τι καινότερον* (Acts 17:21), *ἐν γωνία* (Acts 26:26), *καὶ πάλιν* (Rom. 15:10 ff., etc.). *ἐπὶ πᾶσι* (Col. 3:14), and the like; or lexical combinations such as *ἀγρυπνίαι* and *κόποι* (II Cor. 6:5; 11:27), *λύπη* and *μετάνοια* (II Cor. 7:10), *νήφειν* and *ἀγρυπνεῖν*, *μεθύειν* and *καθεύδειν* (I Thes. 5:6 ff.). Many of the examples are too

general in usage to be of particular significance as citations from Plutarch, but they make their contribution to the total picture. Since the study does not aim at being exhaustive, there is no point in citing minor omissions. A major gap, however, occurs in the area of Greek syntax, which seems purposely to have been omitted from special consideration.

Since the New Testament documents are written in the *koiné* Greek of their day, there is probably much more idiomatic phraseology in them than even hitherto detected. For the common man generally speaks and writes in idioms and clichés. The compilation and publication of a hellenistic corpus will contribute greatly to the discovery of such language and the consequent illumination of the meaning of the New Testament text as well as a more valid estimate of the presence of Semitic or other influence in the Greek. This is amply illustrated by the present excellent collection of parallels from Plutarch.

ALLEN WIKGREN

A Functional Approach to Religious Education, by Ernest J. Chave, Chicago, University of Chicago Press, ©1947, pp. ix, 168, $2.50.

This is decidedly not a traditional book on Christian education! For a number of years through experiment and study, Professor Chave has sought to discover the religious meanings which people, from early childhood through adulthood, can discover in their everyday activities. Here he presents an approach whereby he hopes that the real principles which give life significance may be developed in daily experiences. He states that the primary purpose of his volume is "to encourage religious education; to indicate how this may be done at all age levels; to suggest how it makes available a rich and stimulating body of source materials which make religion most vital for current living; to make clear that the controversial questions which divide religious people may be frankly and effectively dealt with when indoctrination gives place to creative educational procedures."

Chave gives a good analysis of the processes of religious growth. He selects ten categories "to describe religion as it operates in growing lives." They are 1. sense of worth, 2. social sensitivity, 3. appreciation of the universe, 4. discrimination in values, 5. responsibility and accountabilty, 6. coöperative fellowship, 7. quest for truth and realization of values, 8. integration of experiences into a working philosophy of life, 9. appreciation of historical continuity, and 10. participation in group celebrations. These basic experiences are expanded with illustrations, and the major portion of the volume is devoted to the purpose "of making plain the important and pervasive character of these constituent elements of religion and of indicating the complex processes involved."

Educators are in debt to the author for his analysis of religious development and growth. After this, however, many will part company because of the extreme naturalistic point of view. Chave has high hopes for his functional approach which transcends creeds, denominations, even religions. It is all very well to write: "We live in a world not of one Book, but of many significant books; not of one religious culture, but of plural concepts and practices; not of one God, but of many gods." Most Christian educators will disagree with this as they will take exception to the rôle of the church in the process of religious development. Christian education is more than religious education; it deals with the distinctiveness of a Book, a Man, and a certain tradition. In this volume much is said about indoctrination in the traditional approach. There can also be indoctrination in a functional approach!

Nevertheless, here is a book which should be read for its clear analysis of religious

development and for its sincere attempt to set up a program consistent with modern educational thinking. Would that all educators had the enthusiasm for their task that Chave evidences for his throughout this book.

CHARLES E. BATTEN

Thomas Jefferson, Champion of Religious Freedom, Advocate of Christian Morals, by Henry Wilder Foote, Boston, Beacon, 1947, pp. ix, 70, $1.25.

On completing the perusal of this literary masterpiece there is only one summarizing comment: *multum in parvo.* To put into less than seventy pages thousands of pages is a major achievement.

Every page is interesting, not to say at times fascinating. Select a few items at random. As late as 1830, the Philadelphia Public Library was refusing to place the writings of Thomas Jefferson on its shelves. He altered the popular claim to "life, liberty, and the pursuit of property" to "life, liberty, and the pursuit of happiness." He fought for a state-wide tax-supported system of public education. He inserted a clause against human slavery in the original draft of the Declaration of Independence and proposed the removal of slavery after 1800 from all the territories from the Lakes to the Gulf, being defeated by only a single vote. He observed that "whereas in Catholic countries, philosophers became atheists, in Protestant England they did not." He made the struggle for a Bill of Rights to the Constitution of the United States a major engagement. How different from Alexander Hamilton who wrote, "I am still laboring to prop the frail and worthless fabric"! Jefferson drew his "support from farmers, artisans, and wage-earners and religious bodies fighting ecclesiastical domination, especially the Baptists and the Methodists." Jefferson was labeled "atheist," the employers of this color word forgetting that it was first used by the Romans of orthodox Catholics.

One of the best brief descriptions of Jefferson's *The Life and Morals of Jesus of Nazareth* is found at pages 51-54. When one recalls that Jefferson made this compilation before the birth of historical method applied to the Bible, 1835, his achievement is well-nigh astounding.

Probably the most enlightening section for most will prove to be, "Jefferson Adopts Unitarian Views in Later Life," for here it is demonstrated that Jefferson was a Unitarian of the Priestley pattern, although he never formally affiliated with the organization. Channing appears to have carried Jeffersonian views to New England. In a letter to a friend in Cambridge in 1825, Jefferson put the case thus: "The population of my neighborhood is too slender. and is too much divided into other sects to maintain any one preacher well. I must, therefore, be contented to be a Unitarian by myself, although I know there are many around me who would become so, if they could once hear the questions fairly stated."

To register any dissent from so persuasive a presentation may be the committing of the eternal sin. But "deist" in the eighteenth century was the equivalent of "theist" today, although the transition was coming rapidly (p. 10). Locke only wrote "absolute liberty, just and true liberty, equal and impartial liberty is the thing we stand in need of" (*Journal of Religion* [April, 1938], p. 174). Separation of church and state was a nineteenth-century inference from the First Amendment. But Jefferson has "wall of separation between church and state" to his credit (p. 25). The credit to Rhode Island in the matter of religious liberty (p. 28) is not quite accurate, for the General Assembly of Rhode Island accepting the charter from Charles II in 1663 inserted the parenthesis: *"Roman Catholics only excepted."* The parenthesis was not repealed until 1783 (*cf.* Judd in the Colgate-Rochester *Bulletin* [December, 1937], p. 87).

CONRAD H. MOEHLMAN

Stop Looking and Listen, by Chad Walsh, New York, Harper, ©1947, pp. xii, 112, $1.25.

Chad Walsh is avowedly a protagonist of Christianity. He champions his new position with a freshness born of skepticism shared with C. S. Lewis, and pessimism regarding human progress influenced by Reinhold Niebuhr. The author sees disaster ahead for Christianity, and this for two causes—secular optimism and Neo-Christianity. These two fuse into one and may be called the mood of America. Both are based on matter-energy, humanism, essential goodness of human nature, belief in human progress, and man positing himself as God. Walsh claims that the two giants, America and Russia, are much alike in disposition except that Russia would hasten the process. Both, he thinks, are built on a determinism in which the latest is the best.

Walsh sees the tide already turning against this dominant and damnable mood. He predicts that in less than a century agnosticism will have turned to New Testament gnosticism. Christianity is placed by him over against Neo-Christianity. The latter is evolved; the former, revealed. In historic Christianity God breaks into the cycle of events and becomes a creative cause. Rightness can only be conformity to God's will, *i.e.,* natural harmony. The author's explanation of the importance of freedom is well taken; however, his development of the fall of Lucifer as antecedent to the fall of man weakens his position. The solution to man's plight is in the incarnation of God in human nature and thus the cross as a revelation of God's eternal love. After summarizing the disadvantages of being a Christian, he comes to grips with the alternatives. He condemns all forms of idolatry as being the wrong basis for Christian faith. Only surrender to the right absolute is important. "Away with Neo-Christianity" is the only procedure to further church unity, overcome excessive respectability, foil the influence of such false prophets as he sees in H. G. Wells and John Dewey, remake society, and rediscover the Christian religion. The author would bid us pause in our frantic search to recover the lost jewel for which we should be willing to lose all. The book is written with conviction, certainty, and clarity.

The reviewer would criticise the author for his view of immanence. Should not both reason and revelation, looking and listening, supplement rather than destroy each other in their search for Christian grace and truth?

HERBERT L. NEWMAN

Lyman Pierson Powell, by Charles S. Macfarland, New York, Philosophical Library, ©1947, pp. 299, $3.75.

The introduction, written by Albert Shaw while Powell was still living, was unfortunately not revised after his death.

Born in the year in which Mrs. Mary Baker Eddy discovered Christian Science for herself, Dr. Powell was destined to become her most popular biographer. After graduating from Johns Hopkins and the Philadelphia Divinity School, the "pathfinder in education and religion" entered the pastorate in 1897 and continued therein for the following fifteen years. From 1912 to 1920 he devoted his efforts to educational projects, serving as president of Hobart and William Smith Colleges, Geneva, New York, 1913 to 1918. After six years on the lecture platform, he returned to the pastorate, as rector of St. Margaret's, New York City. At 69, he became a newspaper columnist and pulpit supply. The author of more than twenty books and brochures, the editor of a dozen more volumes, he owed his fame as a writer to his works upon Christian Science.

Almost one half of the biography is concerned with "Preacher of the Word and Physician of Souls" and his interest in Christian Science. Dr. Powell's preparation

for the interpretation of Mrs. Eddy began in the early nineties through association with Sir William Osler and later through his connections with the Emmanuel Movement. Between 1907 and 1930 he wrote four articles and books upon the founder of Christian Science, gaining in perspective and understanding with each publication. His *Christian Science: The Faith and its Founder,* 1907, was hardly a calm and dispassionate study of a creative mind. Christian Science was still a cult with "negations and vagaries" four years later in his article in the *Schaff-Herzog Encyclopædia of Religious Literature.* But in his chapter on "Popular Bibles" in *The Cambridge History of American Literature,* 1921, he had definitely advanced to appreciation of what Mrs. Eddy had experienced. When *Mary Baker Eddy: A Life Portrait* appeared in 1930, there was no longer the slightest doubt that Dr. Powell understood and supported the Christian Science interpretation of value. Moreover, Powell's interpretation became much more popular than Dakin's, for his book went through many printings, was translated into several foreign languages, and deeply influenced European scholars. In that last and best German religious encyclopædia of pre-Hitler days, *Die Religion in Geschichte und Gegenwart,* Christian Science receives more space than the Baptists.

The friends of Dr. Powell included so many of the really great men of the last generation that his biography supplies the historian with data not obtainable elsewhere —Gilman, Gildersleeve, Haupt, Newton D. Baker, Woodrow Wilson, Bryce, Eliot of Harvard, Ely, Coolidge, Harper, Henry George, Freeman, and a score of others are all there. Naturally the biographer has included numerous anecdotes. Three of them deserve immortality. Alphonse Timothy Loisette was lecturing on his memory system, when Gildersleeve of Johns Hopkins whispered to Powell: "Loisette's system is based on association. I take a walk in the country. I see the green grass growing everywhere. Grass reminds me of Timothy. Timothy suggests hay. The ass eats hay. And ass, of course, suggests Loisette." In 1912-13, Woodrow Wilson often dined on Saturday nights at a café near Washington Square in New York City. There he conversed with an Englishman who told Powell this: "I want to tell you that I have long enjoyed these Saturday nights here with you. Before I met you there was one here who often came when he was in New York. He is really one of the best informed and most charming men I have ever met. Last February he said to me goodby as well as good night. He told me that he was going soon to Washington to live, and was in fact the President-Elect of the United States. I had never suspected that from anything that he had said before. A very charming man, your President Wilson." President William Rainey Harper, of the University of Chicago, wished to have Powell as an associate in the extension work of the University of Chicago. "By the middle of the winter, President Harper thought he would like me to start along University Extension lines a Summer School at the University of Chicago . . . and telegraphed me to go to see him one evening at ten o'clock. I shall never forget the impression it made upon me to be asked to keep an appointment at ten o'clock at night but then I didn't know that to balance it, Harper . . . was sometimes wont to make appointments at four o'clock in the morning."

CONRAD HENRY MOEHLMAN

The Modern Parent and the Teaching Church, by Wesner Fallaw, New York, Macmillan, 1946, pp. xiv, 228, $2.50.

Here is a book which deals adequately with one of the real problems of Christian education, namely, the relation between the church and the home in their mutual task of aiding children in their religious development. The author knows whereof he

speaks and his wide experience as a director of Christian education in a local church and a professor at Andover Newton is reflected throughout the volume. Much has been written on the general subject, but seldom has an author in dealing with this theme stated his problem more clearly, explicated his philosophy as well, and implemented it with such practical illustrations and helpful suggestions. All of this adds up to mean that here is a book which should be read by all people interested in the religious education of children—professional religionists, educators, and thoughtful parents.

"The family unit, not merely the individual child, must be incorporated in any satisfactory program of religious education," says the author. As a corollary he adds, "the local church, not the public school or any other community agency, is the best center for creative, progressive, liberal religious teaching." Fallaw develops his thesis by stating that the home is the most important influence for good or evil in the development of the child, and the church, "no matter how effective its methods and how devoted its teachers, is inadequate for its task unless parents reinforce its objectives—both in attitude and practice." He goes on by showing how to enlist the family and to unify home, church, and other community agencies. He discusses religious development in the home, and guidance of children at different age levels, as well as family guidance. Family religious training can best begin with premarital counseling. He is correct in placing much emphasis upon young adults as they are beginning their homes. The author does not minimize the problems involved in a program such as he outlines to carry out his basic philosophy. Rather, one sees in these a challenge to develop a sane, well-balanced, and constructive program of church-family education.

Today there is much talk of the failure of the home, the church, and the public school in training children religiously. The author faces these questions fairly and places responsibility where it belongs. Often ministers are requested by parents to suggest books in the field of family religion. Here is a volume that can be recommended with the assurance that it will be of real help.

CHARLES E. BATTEN

Hellenistic Greek Texts, by Allen Wikgren and others, Chicago, University of Chicago Press, ©1947, pp. xxvi, 275, $3.50.

One of the very real difficulties in conducting reading courses in *koiné* Greek is the inaccessibility of texts—good, bad, or indifferent. To be sure, most of the material has been published, but many of the volumes are out of print or across the Atlantic, others are equipped with translation (as in the *Loeb Classical Library*), all are expensive. Thus it has long been impossible to do any real sampling. Professor Wikgren, with his two colleagues, President Colwell and Professor Marcus, has produced what will almost certainly prove a very useful book. This volume is a reader which assembles a large number of passages, judiciously selected from different authors and of very diverse nature and content, illustrating the nature and genius of the sort of Greek in use at the time of the Christian beginnings.

Every attempt has been made to make this volume a real tool, not to produce "another book about the ancient world." A very useful and sensibly selected bibliography having to do with 1. hellenistic culture and religion and 2. the *koiné* is followed by a brief but excellent introduction which really "introduces" both of these topics. The four pages devoted to the quality and nature of *koiné* Greek (pp. xxii-xxvi) carry precisely the sort of information which the student needs.

Then follow the selections, each prefaced by a very brief introduction. They fall into eight groups: selections from the Greek Old Testament, the Apocrypha

and Pseudepigrapha, the New Testament, Philo, Josephus, early Christian literature, Greek papyri and inscriptions, and pagan hellenistic Greek. Probably the compiler was wise in including all eight groups, for he has thus produced a volume within one set of covers surveying the whole field and giving visual evidence that the two Testaments were not written in an especial synthetic language of heaven; but naturally some of the material printed will prove far less of a contribution. Aside from the brief selections from the *Testaments of the Twelve Patriarchs,* the *Acts of Paul,* and the *First Apology* of Justin Martyr there is little or nothing in sections 1-3 and 6 which is not easily available, and for the most part the passages selected are so brief as to give little real introduction to anything except, perhaps, the kind of Greek. On the other hand, the four pages from Philo and the eight pages from Josephus, scanty though they are, are of real value, for the average American student knows (or knows of) these gentlemen only in English. Obviously the author has included the tiny amount of material from the papyri and inscriptions—about two hundred lines of text—solely to attempt to make the volume give a sampling of all styles. Again there are plenty of texts available for further reading in these two fields. On the other hand, I can almost hear students saying, after reading these microscopic samplings, "Oh yes, I've read the papyri." The most significant and valuable section is the last. Here a real contribution is made in the selections from Theophrastus, Xenophon (the "Choice of Heracles"), Cleanthes' "Hymn to Zeus," Cornutus, Epicurus' "Letter to Menœceus, Alexander of Aphrodisias, Proclus, Olympiodorus, Diogenes Laërtius, Sallustius, Diodorus Siculus, Strabo, Epictetus, the "Hymn to Isis," Lucian, Plutarch, *Poimandres,* and the "Hymn to the Soul" (*Acts of Thomas*). Many of these selections are of considerable length—thirteen pages of Epictetus, seven of Plutarch—and will lead the student, under competent guidance, into a world rarely trod by the modern theologue (or theologian!).

The volume concludes with a sixty-four page (smaller type) vocabulary. Frankly, I am not convinced of the value of this section of the book. After all, dictionaries and lexicons are available and should be worn out by use. I think it no kindness to graduate students to provide the sort of aid which is properly part of a high school text. And actually, while it is convenient to refresh one's failing memory for a noun which for the moment may have slipped, a vocabulary such as this cannot prove adequate. Of necessity it is simply a word list. No indication of construction, syntax, or idioms is given. The student who needs to be told that ἔρχομαι means "come" or "go" will moan piteously when he fails to find ἦλθον. And one of the chief values a student gains in reading comes from being forced to consult lexicons, deciding for himself (with the aid of illustrative assistance) what the word in question means in the particular passage under consideration, not in using a word list restricted to meanings of the particular word in the particular passages (or passage) in which it happens to occur. Thus I could wish (and actually do) that these sixty-four pages had been devoted to more Philo, Josephus, papyri, and pagan texts—and perhaps a soupçon of Tatian and Irenæus.

My other criticism is probably less just. The volume is not printed from type but reproduces typescript. The typing is extraordinarily good and (in these barren days) undoubtedly avoids many errors which would have crept in during the period of composition. The price of printing the volume in a more orthodox and attractive manner would have been prohibitive in these days of inflated prices and shoddy craftsmanship; nonetheless one can long wistfully for the days when in return for $3.50 he can obtain once again a decently printed book of three hundred pages.

But I would not end this review on a minor or captious note. This is a volume which will prove a godsend to teacher and student alike. No two compilers would have agreed on precisely what sections to include; each scholar will undoubtedly wish *this* section had been included, wonder why *those* particular verses made the grade. There will be few, however, who will not procure the volume at once and use it with a very real sense of gratitude to Dr. Wikgren and his associates. I am already planning to use it in a course this fall, with a sigh of anticipated relief at not having to give students permission to borrow unreplaceable texts from the seminary library or to frown upon their pious desire to annotate said borrowed texts as a result of professorial utterances gathered *en route*.

MORTON S. ENSLIN

The Spirit of Chinese Culture, by Francis C. M. Wei, New York, Scribner, 1947, pp. xii, 186, $2.75.

In 1946, President Wei, of Central China University, located at Wuchang though at that time in Yunnan, was invited to deliver a series of lectures in the United States by the Hewett Foundation Committee. The present volume, with the addition of an index and a foreword by Professor Latourette, is the result. It is an excellent piece of work, the more so because at the time it was prepared, Dr. Wei was not fully recovered from an attack of typhus. Scholars will regret that most of Dr. Wei's time and energy are taken up with the administration of his university.

The volume consists of six lectures. The first and the last deal with the presentation of Christianity to the Chinese, based on the thesis that the missionary must consider, learn, and use Chinese culture in his presentation—a thesis that is thoroughly sound. The last chapter should be made compulsory reading for every missionary, even though it is certain that some suggestions will not be adopted.

The four middle chapters give summaries of the history of Confucianism and of its moral philosophy, of Buddhism, and of Taoism. Of these, Chapter 2 is the least satisfying and the most open to criticism. It is, for example, hard to see how Dr. Wei could refer to the "Grand Plan" of the *Book of History* as showing pre-Confucian ideas. These four chapters are also irritating to a sinologist because the author makes exact references to mediocre Western works—he does not seem to be acquainted with recent Western sinologists—but when he gives a stimulating opinion of his own, he usually says in effect that the reader would not understand his reasons, and gives few exact references to Chinese sources.

For the scholar, the best sections are Chapter 4, on Buddhism, and Chapter 5, on "The Taoist Religion and the Religion of the People." The latter is certainly the best account of Taoism in English, and probably in any Western language. While the remainder of the book presents material already known to Western scholars, this chapter, based on a Chinese history of Taoism, really adds to our knowledge. Yet even in dealing with already known material, Dr. Wei's opinions are always valuable, and the work as a whole is excellent.

JOHN K. SHRYOCK

A Beginning Greek Book, by John Merle Rife, New Concord (Ohio), author, ©1946, pp. x, 215, $2.50.

I am very favorably impressed with this book and intend to try it in my courses in elementary Greek at Crozer. The author does not coddle his readers. Explanations are brief and they are rarely repeated. Obviously the author expects the student to learn—and learn thoroughly—as he goes on.

A hasty examination of the book will be misleading. It can easily appear without order and in a higgledy-piggledy sort of confusion. Careful and complete reading of it will show that on the contrary it is a mighty clever and compact piece of work. It embodies most of what is called the "inductive method," but with a solid grounding. Old-fashioned teachers, accustomed to present the basis of accidence and syntax in a logical and ordered fashion, will be disturbed to see how the author skips to and fro, introducing one subject without seemingly completing another. But there is definite method in what might seem madness. And when the student has really completed these fifty-six lessons and has studied the four appendices, he will have a pretty solid foundation.

On the other hand, it is definitely a book that requires an experienced teacher. Left to himself, a student would be likely to flounder badly. But used under the direction of a competent and experienced teacher, who can give a word of explanation here and there when constructions later to be explained appear without warning in the sections for translation, and who, above all, will act as a rigorous drillmaster, the volume should be very rewarding.

One very strong point is that the sentences for translation in the several lessons are not the usual inventions and lucubrations of teachers trying to illustrate constructions. For the most part they are sentences from the Gospel of Mark, with occasional dippings from other early Christian writings. Thus from the very beginning the student is reading real Greek. As the lessons proceed, these exercises become more and more exacting. By the time he has finished this book, he has read a respectable amount of real Greek and has been exposed to a reasonably wide vocabulary. With most beginning books that is not the case; it is only after the book has been completed that the student really starts to read.

The one weakness which appears to me serious is the little emphasis laid upon systematic translation from English into Greek. To be sure, the first forty lessons carry very short exercises (four to eight sentences each), but they are far from exhaustive. And no English-Greek vocabulary is provided. Teachers, like myself, who lay great stress here, will find the book weak at these spots and will probably wish to provide extra material.

Not infrequently, as has been suggested, constructions occur in the reading exercises which have not been explained. For example, in Lesson XXXIII, under three uses of the subjunctive, the statement is made that purpose is expressed by ἵνα and the subjunctive. In the translation which follows eight ἵνα clauses occur, only three of which express purpose. It is not until Lesson XLVI that the other uses are discussed. The word for "eye" is demanded in the sentences in Lesson XI; it is given in the vocabulary of Lesson XXXIX. These examples could be multiplied.

Furthermore, the student must be always on his toes. Once the author has mentioned something—it may be almost casually—he will not repeat it but he will expect the student not only to remember it but (at times) to draw inferences from it. For the good student this will probably be an additional incentive, but for some —the sort accustomed to spoon feeding, if not the pap rag—it will almost certainly prove a new and depressing experience.

The book is very well printed. Occasional misprints occur. Some of these were caught—and noted on an *errata* slip; a few others remain to be corrected in subsequent editions. Dr. Rife is to be congratulated on having produced a book which may well prove to be definitely useful.

MORTON S. ENSLIN

Lexical Aids for Students of New Testament Greek, by Bruce M. Metzger, Princeton, author, 1946, pp. ix, 110, $1.

This little volume falls into two parts: Part I contains lists of words occurring in the New Testament ten times or more. Of these there are 1,052 words. These lists are arranged in the order of their frequency. The first contains the words occurring more than five hundred times, the last those occurring ten times. The intervening lists are each labeled with the exact number, as "151 to 200 times," "121 to 150 times," "46 to 49 times," "25 times," "24 times," etc. An immense amount of labor must have been expended in making these counts. In addition, a good number of these words are followed by such English derivatives "as seemed likely to prove helpful to the student of New Testament Greek." Since these derivatives are frequently very uncommon words and are generally equipped with a technical Websterian definition, the little volume has at times something of the quality of a *curiosa.* Perhaps "in biochemistry, *sozin,* any defensive protein in the animal body" may help the student to remember that *σώζω* means "I save," but that "Charissa" is likely to cause the meaning of *χάρις* to stick I doubt. Some of the definitions (of the derivatives) are distinctly full. Thus against the word *ἀπόλλυμι* (which occurs "81 to 90 times") we find: "*I destroy;* middle, *I perish* (Apollyon, the angel of the bottomless pit, Rev. 9:11. In *Pilgrim's Progress* he appears as a fiend armed with fiery darts whom Christian overcomes in the Valley of Humiliation)." Another sample reads: "*ἀργύριον, —ου τό, silver* (in pharmacy, *Argyrol,* the tradename of a silver-protein compound)." Other words (all exactly defined) which occur as a sort of fixing bath are *autosoterism, Monothelite, pneumatology, hamartiology* (twice misspelled), *heuristic, prosopography, Etesian* (winds), *typhosis, opisthograph, scotoscope* (three times), *gamete, cœliac, elenchus, poimenic, rhizome, sphragistics, xerophagy, alectryomancy, tachygraphy.* It may be that there are students of elementary Greek who will find it easy to remember the meaning of *σφραγίζω* when he learns that "*sphragistics,* the science of seals, their history, age, distinctions, etc." is related, but it has not been my lot to run across many such students during the past quarter century.

Part II contains lists of the same words "classified according to their root." To make these lists there must be at least three words, each occurring at least ten times in the New Testament. Since many of these groups are of uncertain rootage, no root is suggested for such. Thus unless the student is on his guard he may be misled into thinking that *ἀγαπάω* and its two relatives and *ἄγγελος* and its nine are of the same family which precedes and stem from the root *'ΑΓ.*

In addition to these two sets of lists are brief statements as to the formation of words, and three appendices: The Indo-European Family of Languages, Prepositions in Composition with Verbs, and Table of Correlative Pronouns and Adverbs." On p. 103 is given a most tricky "Geometric Arrangement of the Greek Prepositions," which seeks to visualize the basic meaning of the nineteen prepositions.

A lot of work has gone into the making of this little book and a lot of good stuff is made available. It may well be that some of these mnemonic devices will tend to stick some of the words into otherwise reluctant memories. Surely, if it is carefully studied, a deal of collateral information will be picked up *en route.* Despite all aids, however, learning the vocabulary of any foreign language is still a chore and probably will always remain such.

MORTON S. ENSLIN

Wisdom and Responsibility, by Walter Fales, Princeton, Princeton University Press, 1946, pp. vii, 166, $2.50.

This book, as the subtitle suggests, is an essay on the motivation of thought and action. The author begins by telling where he is going and ends by showing where he has been. In the interim, between the introduction and the conclusion, the reader has been both fascinated and somewhat puzzled. He has been delighted because of the many interesting observations on a number of subjects. On the other hand, he has been somewhat confused, for the argument has been difficult to follow because it has not been stated too clearly or arranged too systematically. The author is concerned with the ultimate goals of man and the urges which impel him toward them. Final ends, which are unknown to man, exert a pressure on him, and determine his personality and will, and provide guidance for him even as do instincts for animals. These final ends are felt as responsibility. "We do not know exactly what we do, and yet we feel responsible for what we do . . . our genuine decisions are determined by ends which we do not even see although we have a relation to them" (p. 55). "His final ends are that will of his freedom. . . . Man is of as much worth as his final ends and he proves their worthiness by his way of being" (p. 5). Man also feels responsible for others and there is an overlapping of the end purposes of individuals; thus solidarity results among men. However, as well as connecting us with men, our final ends, because they vary with individuals, also separate us from each other, and thus they cannot be identical with the final ends of God who is not partisan. However, in our relations to our fellow beings it may be said: "There is more wisdom in our final ends than there is in us. We share our final ends, to some extent, with other beings and some of our final ends certainly with all beings. If we are self-respecting beings we should also respect in others the source of wisdom which we share with them. This argument . . . is close to the Friends' belief in that of God which is in every man" (p. 95).

Fales then shows the implications of responsibility in man's search for knowledge. He is interested in presuppositions and intuitions and shows how they, developed under the guidance of man's final ends, call forth new situations and questions. As stated above, the arguments are not too clearly set forth and it is difficult to evaluate his main concepts. Nonetheless, the book is interesting for the many fascinating suggestions which the author puts in his discussion.

CHARLES E. BATTEN

In the Secret Place of the Most High, by Arthur John Gossip, New York, Scribner, 1947, pp. 210, $2.75.

The publication of a book by Dr. Gossip is like the announcement of an old friend. And this book is no exception. The title could not be more apt. Here is all the charm and sincerity, the wealth and gallantry, the inspiration and common sense, we expect of this author.

The first chapter, "Our Real Trouble and Its Cure," is worth the price of the book and is a true diagnosis of the malady of our time: "Without prayer there can be no religion or only a dumb one." The remedy is a message that convinces our fellows of "the beauty of holiness and the glory of a walk with God . . . a rising into an ampler life for which we were created, and which in and through Christ lies within our reach." The first law of prayer is to realize God's presence in the room beside us, that he is listening to me, that I am speaking to him face to face. There can be no empty formalism, no mere putting through of a customary rite, but prayer grows almost dreadfully real. The first axiom of prayer is *Be Brief.* The span of

attention is short. Never let *Pater Noster* deteriorate into *patter*. Pray to the Christian God. Prayer must be prayed believingly. Further, "Hear what God the Lord will speak."

The essential nature of thanksgiving and of adoration is magnificently developed. It is not necessary to accept the author's sequence—thanksgiving, adoration, then confession—to appreciate his estimate of the predominance of the first two. They must indeed be predominant in Christian prayer. The reviewer believes, with the ecumenical church, that the call to worship and the vision of the high and holy God naturally and rightly make us conscious of our unholiness, and that expressed in brief but real confession, followed by assurance of pardon, they are requisite *before* we are prepared to offer our fullest possible thanksgiving and adoration.

In the prayer of confession the author speaks to our condition. There is a vast difference between "sin obsession" and self-complacency. Moreover the New Testament has at its core the fundamental truth that the holy God cannot live in peace in the same universe with sin: "If we say we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness."

The study in adoration is also a tract for our times. Its essential nature in Christian prayer is clearly brought out. The *Gloria in excelsis* is one of its highest expressions. Regarding the priestly office of a Christian, if we make fitting use of our duty of intercession, we shall go far to save ourselves from an ugly malady—the sin of spiritual selfishness. The author frankly faces the modern problems concerning petition, and with illumination. Lastly he sets forth some methods of prayer, with clarity and divine common sense.

These studies in prayer distill the wisdom of the centuries and present it to the needs of our day with charm and conviction.

JAMES SHACKELFORD DAUERTY

BOOK NOTICES

Everyman's Adventure, by Merle William Boyer, New York, Harper, ©1947, pp. ix, 172, $2.50.

The church is God's instrument for adventuring and, consequently, man's adventure with God is centred in the church. That adventure is historical, and the records show such factors as the lost opportunity of the Middle Ages and the present symptom of a heresy of the church. There are fields and resources within the church, such as worship, church unity, ethics, personal peace, and social action. Using these, sincerely and wholesomely, everyman may go on to new adventures for God. Indeed, they give the answer to his search for significant living and a sense of collaboration in the creation of a social order. The adventure of everyman has been lost because man is the victim of modern complexity. He has no question of ultimate mystery, no sense of awe, no objective means for communion with God. Church union is a sociological problem of church strategy rather than a theological one. (Incidentally, when has it been true that Baptist churches have agreed with other churches "on the necessity of maintaining the sacraments . . . [p. 78]?) There are four sociological problems of our age: the ethical problem of moral standards, the socioeconomic problem of freedom, the sociopsychological problem of loneliness, and the theological problem of evil. These examples of the fields of adventure will indicate the material of the book and something of its approach. The style is rather straightforward and incisive, while the treatment and subject matter lean somewhat toward the author's particular field of philosophy. There are some very definite recommendations, including the one that every seminarian should have one year in home missions before going into a regular pastorate. Thereby he will avoid the usual practice of being a replacement rather than a member of the shock troops. The challenge of the book is that the church must act as the instrument by which God arouses its members from their usually habitual lethargy and calls them to an exercise of creative will and the growth of freedom. It is well to sound such a note, for there is always a confusion, if not a pessimism, about the church. Here we have a challenge that neither regards the church as a mere social endeavor to change people and the world, nor demands that it be an ecclesiastical monarchy of the supernatural body of Christ. It is everyman's adventure.

ROBERT E. KEIGHTON

It So Happened, by Muriel Lester, New York, Harper, ©1947, pp. xiv, 240, $2.

Here is interesting narrative about an important Christian witness in war time, but much more. Here is engagingly told, by a genuinely radiant Christian personality, the exigencies and vicissitudes of a conscientious nonconformist, a gentle but eager challenger of conventional thinking and action in days of crisis. Miss Lester in *It So Happened* gives in intimate detail the inevitable spiritual struggles of people who just can't easily go alone with what society accepts and often emphasizes as approved. One whose career of helpfulness in service rendered and in interpretation of the good way has put many thousands in her debt throughout the years may be expected to indicate her sense of indignity as an internee in Trinidad and in a Glasgow gaol, but she does far more in these pages than register protest and resentment over the violations of inherent rights so often attending upon minority devotees. She reveals,

rather, for all to see, the inspiring and sustaining ministry of God and the spiritual, as she has known them and cultivated them assiduously. Witness, if you will, this word from her diary in an hour of real disturbance: "How solid a foundation to life God is! How glorious to discover that cosmic earthquakes do not occur! Ours are always only terrestrial. Reality is dependable. The ground of our being is unmoved. It is His Universe and He is in it." The reviewer has read this little volume with real appreciation, for through its unassuming brilliance of observation and conviction he has come to a better understanding of the mind and heart of a really great woman, and incidentally, has been moved to a new patience and seriousness in having real fellowship with those whose ways are strangely different as they pursue the purpose of the Lord of Life for needy and anxious humanity.

IVAN MURRAY ROSE

The Way to Christ, by Jacob Boehme, a new translation by John Joseph Stoudt New York, Harper, ©1947, pp. xxxix, 254, $3.

Jacob Boehme, the seventeenth-century German mystic, remains one of the most controversial figures in the history of Christian thought. William Law called him "the blessed Jacob," and his enthusiasm is shared by Alexander Whyte as well as by philosophers like Baader and Schelling. On the other hand, John Wesley thought Boehme's writings "fustian not to be paralleled," and his opinion has been shared by Ritschl, Herrmann, and other antimystical thinkers. In his own day Boehme, a shoemaker to whose door came nobility and intellectuals to discuss his ideas, was a sensation; and his *Way to Christ* has passed through some forty editions. But this work is really a collection of tracts, and editions have varied considerably as to the number and selection of tracts included. The translation here offered is based on the Leyden edition of 1730 by Ueberfeld, a Pietist. Dr. Stoudt has the special advantage of a Pennsylvania Dutch background, in which dialect many of the older German words retain their earlier meaning closer to the medium in which Boehme wrote. The present translator has added a valuable introduction in which the meaning of many of Boehme's key terms is carefully expounded, and a body of notes which further clarify the turgid style of the author who employed many analogies drawn from alchemy together with Neoplatonic ideas and the inexpressible insights yielded by his own mystical experience. *The Way to Christ* deals with repentance, resignation to God's will, regeneration, contemplation and prayer, as well as with the "supersensual" life of the spirit. It is a combination of devotional writing and theological interpretation; and, for the reader who can penetrate beyond its strange imagery, a heart-searching challenge to hypocrisy, cant, and that lukewarmness which is the real curse of conventional Christianity. Insofar these tracts have a value for our day as they certainly had for the days that immediately followed their first publication between 1622 and 1624.

EDWIN E. AUBREY

The Lord Reigneth, by Adam W. Burnet, New York, Scribner, 1947, pp. 134, $2.

This volume contains the Russell Lectures for 1944, delivered at New York and elsewhere on a foundation of Auburn Theological Seminary. It is "a popular explanation" of the Revelation of John. The author is Collegiate-Minister of St. Cuthbert's, Edinburgh. It is a heartening experience to read a book by a working minister who has studied an obscure writing carefully, used excellent authorities on that writing, and reached conclusions differing from those held by many but in accord with those of the best biblical scholars. It is impossible within the limits of five

lectures to do justice to all the questions that are inherent in the closing book of the New Testament canon. The author is well aware of that, and this reviewer passes without criticism some generalizations and omissions that fuller discussion would clarify and remedy. There is little in the work that will be new to historical students of Revelation, but much that would sound strange to the church congregation who first heard the lectures. It will not replace any of the extant works on the Apocalypse but it may be read by some who would not take time for a larger volume. There are homiletical and rhetorical excursions which are interesting but which take space which might have been used for the elucidation of some matters. The book is easy to read, and one must appreciate the faith of a Christian minister who can look so bravely on present and future and yet can write this moving dedication of the volume:

To
ADDIE
(Pilot-Officer Adam W. Burnet, R.A.F.V.R.)
Filio Dilectissimo
1916-1941
"His servants shall serve Him, and they shall
see His Face, and His Name shall be
in their foreheads."
Rev. XXII, 3 and 4.

ERNEST W. PARSONS

Ethics, by Radoslav A. Tsanoff, New York, Harper, © 1947, pp. xiv, 385, $3.50.

For the first time that I can recall, the characterization of a book upon the jacket supplied by the publisher seems to me wholly accurate, and it is a pleasure to endorse it unqualifiedly:

"A direct and simple exposition of a moral philosophy of life, written with exceptional charm by a well-known philosopher. Concrete illustrations are provided at every point, from current life as well as from the world's great literature. The practical applications of ethics in such fields as economics, politics, war and peace, marriage, and education are discussed in a thoughtful and stimulating manner. The concluding chapters discuss the problems of ethics and religion."

The first three chapters are probably the least interesting, although they are well written and essential to the thought of the book. After duly considering other standpoints, the author decides in favor of a modified form of perfectionism or self-realizationism which includes the best results of twentieth-century investigations into the nature of values. The chapters on "conscience" and "egoism and altruism" are particularly good. The conclusion regarding the problems of the family, including marriage and divorce, are sensible. It is desirable that every productive occupation should become a vocation, and not merely be a job, or even a profession. The necessity in the United States at the present time for a practical compromise between free enterprise and governmental regulation is convincingly demonstrated. The place of religion in the moral life, and the moral grounds for belief in God and immortality are briefly but finely stated. In order to indicate some small fault in so excellent a book all that I can say is that the passing references to the ethics of Thomas Hobbes do not seem wholly accurate.

WILLIAM K. WRIGHT

What Must the Church Do? by Robert S. Bilheimer, New York, Harper, ©1947, pp. xi, 148, $1.

One of the skills of Protestantism is the ability to state the problem—to state and restate and then pause—but diagnosis, however needful, is not cure. The *Interseminary Series* is an admirable illustration of stating the case and outlining the challenge. The volumes were written by a group of about thirty teachers and leaders in the field of religion and theology. They were prepared directly for the guidance of a conference of theological students held early in the summer. The chief purpose was to give a special emphasis to the ecumenical movement; indirectly, it was hoped that the books might find a wider reading and influence. Volume 5, with which this comment is concerned, was written by Robert S. Bilheimer on the subject, "What Must the Church Do?" Its purpose is to summarize the other four and to present the program of action, if one may take the title at its face value. There is no question as to the summary. One could read this volume alone and understand rather clearly the other four. But if one may venture to criticize the final volume, there is too much of this stating and restating the problem and too little about its real subject, "What, then, must we do?" The chapter on the ecumenical reformation is valuable and informing. One cannot read this portion of the book without being moved and without feeling we are in the midst of something vaster than a mere movement. But what is to be done? For this the answer is pretty much in the last chapter, "The Task Ahead." This is given under four heads: evangelism, social action, unity, and the responsibility of the local congregation. This is nonetheless powerful because it is in no sense new. It is an impressive thing for so distinguished a group to organize themselves into commissions and to state and restate the problem and the challenge, and for one of the number to summarize the work and at the end to give scholarly and authoritative sanction to what a familiar gospel hymn calls "The Old, Old Story." And if we are, in these desperate days, still humble and believing, this is precisely the answer.

E. C. HERRICK

La Wallonie, 1886-1892, by Andrew Jackson Mathews, New York, King's Crown, 1947, pp. viii, 115, $2.25.

André Barre in his great work, *Le Symbolisme,* says that the symbolist movement dates in French letters from the year 1885. In the book before us for consideration we have in a slender but important volume a study of the literary and cultural movements in Belgium. Throughout France and Belgium a whole library of reviews and publications had their few struggling years of existence and then ceased to be. The important contribution in Belgium, *La Wallonie,* one of the "little reviews," begun in June 1886, in Liége, was edited by Albert Mockel, who was then nineteen years of age. The last issue appeared in 1892. The struggle for creative expression came after social and political unrest among strikers and labor leaders, and the career of *La Wallonie* coincided exactly with the most troublesome period in Belgian history. The title of one of the reviews, *La Jeune Belgique,* reveals a recognition of virility. Albert Mockel did not conceive that there could be a national art out of a fusion of the Flemish and Walloon natures. *La Wallonie* went beyond regional concerns and boundaries. People rallied to this or that publication according to their desire for recognition. "And so," said one writer, "there is no finer sensation of art than to hear, to see, and to have a conceptual idea of something at one and the same time." The new experience was not limited to poetry; for there

was also symphonic prose. There was the same creative nature in painting and in music. In the final number of the publication Mockel gives an excellent statement of his credo: "The Word (Speech) must lose all visible semblance of daily speech in order that each word of a poem may reveal its marvelous novelty (newness in meaning)." There were structural reforms, and a new spirit was dawning. Andrew Jackson Mathews has given us a picture of the swarming growth of a new experience. *La Wallonie* touched all phases of literature from a regional emphasis to giving its name to the French provinces of Belgium. Young men went to sleep one day in Liége and awoke the next day in the land of "la Wallonie."

JOHN LANGDON JONES

Caspar Schwenckfeld von Ossig, by Selina Gerhard Schultz, Norristown (Pa.), Board of Publication of the Schwenckfelder Church, 1946, pp. xx, 453, $2.50.

The need of a factual and comprehensive work setting forth the significance of the rôle played by Caspar Schwenckfeld in the Protestant Reformation has long been felt by students of church history. Now that the painstaking work of Schwenckfelder historians, begun in 1884, is all but completed, scholars will be able to apply to the seventeen-volume *Corpus Schwenckfeldianorum* their historical judgments and critical abilities and afford us a vision of the man whose sweet disposition and obstinate independence made Luther rage. Selina Gerhard Schultz has in this volume broken the ground for church historians who elect to build in the Schwenckfelder area. By extensive use of documentary evidence and by seeking to set forth the social, political, and religious phases of life in Germany in the first half of the sixteenth century, she has etched the figure of Caspar Schwenckfeld as a veritable paragon of Christian leadership against a background of jealousy, blockheaded thinking, and carnal-minded living. As this reviewer put down the volume after the second reading, the thought occurred to him: If Luther, Zwingli, Melanchthon, and the other non-Schwenckfeldian reformers were such uncompromising scoundrels, how has any good come out of Protestantism, unless it be through such as Caspar Schwenkfeld? In short, this work should stimulate study and criticism, and serve to guide historians into a serious quest for an unbiased appreciation of the life and work of the Silesian nobleman who championed the cause of liberalism in a day when liberals were burned at the stake, and who still survived to die in bed at the age of seventy-two.

MILTON C. WESTPHAL

Christian Faith and My Job, by Alexander Miller, New York, Association Press, 1946, pp. xiii, 60, $1.

"This book is not a vocational-guidance handbook or anything of that kind. It attempts one thing, and one only: to relate the Christian understanding of life in the world to the problem of personal conduct in an industrialized, highly competitive, and often immoral society." The author, one of the well-known younger leaders of the World Student Christian Movement, presents in a readable manner the acute and complex problems that face any young person who attempts in his daily work to resolve the ceaseless conflicts between the demands of his position and the ethics of Jesus. The author shows typical reactions to these vocational dilemmas. He is correct in the warning he sounds to young people who seek to resolve the difficulty by turning their backs on the industrial world and entering professional Christian service, although one wonders if such youth in religious vocations are as removed from the rough and tumble of the world as the author believes. One wishes some of the

solutions were as well stated as are the problems. The author is too "theological." Although the Iona community may make interesting reading, most American young people in thinking of their vocations are little concerned with the "Celtic vision," the "Medieval compromise," and the Reformation attitude toward work. Or again, few young American coal miners will seek to know the place of the coal industry in the purpose of God. Nor will many of our young workers be interested in reading: "While, in normal secular life, love works by justice and is never at rest as long as justice is denied, yet love is neither limited by justice nor satisfied when justice is done." The volume will serve as a good basis for a discussion group led by one who will take the ideas and present them in a style interesting to American young people.

CHARLES E. BATTEN

Faith and Freedom, by Russell J. Clinchy, New York, Macmillan, 1947, pp. xi, 121, $1.75.

Russell Clinchy's explicit purpose in publishing this little volume, as in giving the Enoch Pond Lectures at Bangor Theological Seminary of which it consists, is to trace the retreat of liberalism in modern times, and to urge the reforming of its ranks for a real advance on the basis of its true and dynamic faith. In chapters on "The Status of Liberalism," "The Nature of Liberalism," "The Liberal Idea and Program," and "The Sustaining Faith of Liberalism," Dr. Clinchy presents a thoughtful analysis of the needs of this time, and a reasonable optimism in relation to the possibility of meeting these needs. He clearly discredits the superficial pseudoliberalism that has been so prevalent in the last century and in recent years, and points out the pitfalls against which the liberal must be on his guard. His historical references show both insight and perspective, and he writes, as he speaks, with conviction. One wonders if some of the doctrinal arguments are not a bit belabored or forced, and inconsistent with the general spiritual and moral tenor of the book. Nevertheless, there is here a challenging exposition of a religion and way of life without the strengthening of which democracy cannot revive or endure.

DANA MC LEAN GREELEY

The Soul of Frederick W. Robertson, by James R. Blackwood, New York, Harper, ©1947, pp. xiii, 201, $2.

This year marks the one hundredth anniversary of Robertson's going to Brighton. In his brief six years ministry there he was to leave a memory that would proclaim him the greatest preacher of his generation. These same few years before his death at the age of thirty-seven were full of loneliness, despair, spiritual and mental distress. The soul of Robertson was troubled, and it is the soul about which the author is concerned. For the book is not a conventional biography but a presentation of its subject's inner self. It is one young man writing about another young man, as is most clearly seen in the choice of material, the diction, and the sympathetic and revealing interpretation throughout. It fails, however, to give much reason for the controversies at Brighton; they are stated and hinted at, but the issues are not clearly drawn. Neither does it do much to resolve our own perplexity about the peculiar loneliness, despair, and even grumbling of Robertson in his later days. Much of the preacher still remains a mystery. The book is good, clear writing; simple and effective; a contribution to the history of Christian preaching.

ROBERT E. KEIGHTON

Bruckner, Mahler, Schoenberg, by Dika Newlin, New York, King's Crown, 1947, pp. x, 293, $3.50.

This book portrays the creative life of the three composers, Bruckner, Mahler, and Schoenberg—proving the existence of a definite link connecting the work of all three, and forming the basis for what the author calls the "Neo-Viennese" school of composition. She is more than successful in her attempt, and the book will appeal to the musicologist or the well-versed music lover. This is distinctly not a book for the layman who wishes to read biography, however. The work is not excessively burdened with technical terms, but its approach is sufficiently scholarly to demand a good knowledge of music and its fundamentals. The one serious fault which I find here is a too careful appraisal of political and other extra-artistic elements which the author feels influenced the work of her subjects. In this she is quite correct; nonetheless this overemphasis is a weakness which mars our heritage from the composers themselves, as well as the coherence of the volume concerning it.

THEODORE V. ENSLIN II

Religion in Economics, by John Rutherford Everett, King's Crown, 1946, pp. xiii, 160, $2.50.

If any of the social sciences seems today far removed from religion, it is economics. Less than a century ago, however, economics was taught by professors of moral philosophy. This book gives a summary of the contributions of three giants in the field, whose students are still teaching in some of the leading universities in America. These men—John Bates Clark, Richard T. Ely, and Simon N. Patton—believed that religion should provide the guiding principles for economics and that without religious principles economics would be of no value. They held that scientific advance without moral control was a danger rather than a blessing. In the days when the conservative William Graham Sumner was proclaiming that the social structure was by nature unchangeable and the radical Karl Marx was preaching a type of economic determinism, these teachers were insisting that man could change the system, and so in the last analysis was responsible for the nature of it. To read this book is to gain new insight into the beginnings of the scientific study of economics and new appreciation of the pioneers in the field of social science.

JOHN W. THOMAS

Memoirs of John R. Sampey, Nashville, Broadman ©1947, pp. xi, 286, $2.50.

Principally a record of circumstances to which the author was personally related, and brief acccounts of movements in which he had a part, these memoirs will be of special interest to the men (more than seven thousand in all) who took work under him as professor of Old Testament interpretation for sixty years at the Southern Baptist Theological Seminary, where also he served as president for thirteen years. The volume will be of similar interest to many friends who knew the author as a very active member of the interdenominational Committee of Uniform Sunday-school Lessons for forty-six years, as president of the Southern Baptist Convention for two years, and as an ardent evangelist on occasion in the United States and on special tours abroad. From early manhood to a very ripe old age Dr. Sampey's life was closely identified with the Southern Baptist Theological Seminary, of some of whose internal problems he writes frankly. He saw the school develop from small proportions to one with an enormous student body that has furnished most of the leaders in the work of the Southern Baptist Convention with a reported membership of six millions in the coöperating churches. And until recently it furnished most of the

missionaries under appointment by the Foreign Mission Board of the Southern Baptist Convention. One could wish that the volume were more largely an interpretation of certain movements in the period covered by the life of the author. However, one does find the fullest and frankest account known to this reviewer of the so-called "Whitsitt Controversy" that for a time threatened the highest usefulness of the seminary and the solidarity of the Southern Baptist Convention. Dr. Sampey's life was not according to his early plans and desires, but he seems to have been providentially guided into paths that led to opportunities greater than he had ever anticipated. His life work was chiefly in the classroom, but he served churches occasionally as pastor while teaching at the seminary, and he appears to have found peculiar joy in evangelistic meetings in America and especially in several evangelistic tours in South America and China which he undertook at his own charges.

JAMES H. FRANKLIN

Doctor's Johnson's Prayers, edited by Elton Trueblood, New York, Harper, ©1947, pp. xxxv, 66, $1.50.

Samuel Johnson lived in the eighteenth century when the general attitude of intellectuals was to scoff openly at Christianity, "now, at length, discovered to be fictitious." The good Doctor, one of the really great intellectuals of his age, held inviolable the Christian doctrines to such an extent "that he paid no attention to the ordinary inhibitions of politeness when anyone depreciated religious morality" (p. x). As a devout member of the Church of England he found strength and satisfaction in the experience and practice of personal religion. Prayer came naturally to him, as those familiar with his *Prayers and Meditations* know. Few know, however, that he composed altogether about one hundred prayers, now collected and edited superbly by Trueblood, whose introduction is a well-grounded portrayal of Johnson's religious character. The prayers are definitely personal, expressed in language reminiscent of the *Prayer Book* and following generally the form of the collect. One reading them cannot but be moved to a richer enjoyment of genuine religion. They come from another age, but transmit, across the years, a feeling of greater confidence in the power of one's own communion with God. We begin to read these prayers as the literary utterance of The Great Cham of Literature; we end by offering these same petitions for ourselves. The editor's contribution is twofold: he has made easily available for general use a great devotional classic; he has provided excellent material for our prayer-experience today.

ROBERT E. KEIGHTON

Questions That Trouble Christians, by W. A. Poovey, Columbus, Wartburg, ©1946, pp. 187, $1.50.

This is a book of ten sermons written to answer questions that trouble Christians. The questions are of the stock type used as the basis of a series of sermons. The answers are entirely traditional. To anyone interested in reading traditional answers to threadbare questions, this book should prove interesting.

JOHN W. THOMAS

BOOKS RECEIVED

Training the Singing Voice, by Victor Alexander Fields, New York, King's Crown, 1947, pp. x, 337, $4.

A scholarly and detailed orientation in the areas of vocal pedagogy and vocal science. It should prove very useful as a basic teacher-training text.

**American Tariff Policy towards the Philippines—1898–1946,* by Pedro E. Abelarde, New York, King's Crown, 1947, pp. ix, 233, $2.75.

**The Johannine Epistles,* by C. H. Dodd, New York, Harper, ©1946, pp. lxxi, 168, $2.75.

**John the Universal Gospel,* by Chester Warren Quimby, New York, Macmillan, 1947, pp. xiii, 224, $2.75.

**Rabbi Meir of Rothenburg,* by Irving A. Agus, Philadelphia, Dropsie College, 1947, 2 vols. (paged consecutively), pp. xxxiii, 749, $7.50.

**The Christian Hope of Immortality,* by A. E. Taylor, New York, Macmillan, 1947, pp. 112, $2.

**World Christianity: Yesterday, Today, Tomorrow,* by Henry P. Van Dusen, Nashville, Abingdon-Cokesbury, ©1947, pp. 302, $2.50.

**Labor's Relation to Church and Community,* edited by Liston Pope, New York, Harper, ©1947, pp. ix, 182, $2.50.

**Revelation and Response in the Old Testament,* by Cuthbert A. Simpson, New York, Columbia University Press, 1947, pp. viii, 197, $2.50.

**Ancient Christian Writers: St. Augustine, Faith, Hope, and Charity,* translated by Louis A. Arand, Westminster (Md.), Newman Bookshop, 1947, pp. 165, $2.50.

**Journey through the Bible,* by Walter Ferguson, New York, Harper, ©1947, pp. xi, 364, $3.50.

**How the Church Grows,* by Roy A. Burkhart, New York, Harper, ©1947, pp. xiii, 210, $2.

**The Executive Director on the Job,* by Margaret Logan Clark and Briseis Teall, New York, Woman's Press, ©1947, pp. 128, $2.75.

**The Language of Tragedy,* by Moody E. Prior, New York, Columbia University Press, 1947, pp. ix, 411, $5.

**Seal Impressions of Nuzi,* by Edith Porada [Annual of the American Schools of Oriental Research, XXIV for 1944-1945], New Haven, American Schools of Oriental Research, 1947, pp. viii, 138, plates 54, $3.50.

**The Church Today and Tomorrow,* edited by David J. Wieand, Elgin (Ill.), Brethren Publishing House, ©1947, pp. 117, $1.

**The Religious Pilgrimage of Israel,* by I. G. Matthews, New York, Harper, ©1947, pp. xii, 304, $4.

**The World's Great Madonnas,* by Cynthia Pearl Mavis, New York, Harper, ©1947, pp. viii, 789 (illustrated), $4.95.

**Religious Liberals Reply,* by seven men of philosophy, Boston, Beacon, 1947, pp. viii, 172, $2.

**Rudolf Otto's Interpretation of Religion,* by Robert F. Davidson, Princeton, Princeton University Press, 1947, pp. ix, 213, $2.50.

**The Heart of the Yale Lectures,* by Batsell Barett Baxter, New York, Macmillan, 1947, pp. xiii, 332, $2.50.

**Jesus, What Manner of Man,* by Henry J. Cadbury, New York, Macmillan, 1947, pp. xi, 123, $2.25.

**Miracles,* by C. S. Lewis, New York, Macmillan, 1947, pp. 220, $2.50.

*To be reviewed.

ANNUAL INDEX

I

ARTICLES

By Title

Basic Common Faith, A (*Oliver J. Hart*), 120
Bible and the Worship Service, The (*Robert E. Keighton*), 97
Communism, Catholicism, and Liberalism (*Dana McL. Greeley*), 223
Democratic Values in Protestant Worship (*Winston L. King*), 57
Individual and Individualism in the New Testament, The (*Alexander C. Purdy*), 214
Interpreting the Sermon on the Mount (*S. MacLean Gilmour*), 47
Johannine Doctrine of the Holy Spirit, The (*W. R. Hutton*), 334
Live Long and Like It (*Lawrence K. Frank*), 316
Nature of Worship, The (*Henry W. Foote*), 193
Paul and Matthew and the Primitive Jewish-Christian Drama (*John W. Bailey*), 326
Paul and Salvation (*James R. Branton*), 228
Problem in Form Criticism" Again, "A (*George B. King*), 344
Psychological Understanding of Religion, The (*Seward Hiltner*), 3
Religious Radicalism of Jesus, The (*James H. Ropes*), 113
Religious Radio in the United States (*Charles H. Schmitz*), 289
Scientific Approach, The (*Eugene Ayres*), 37
Theological Importance of Translation, The (*Jan N. Sevenster*), 137
Traditional and Personal Religion (*Ralph Marcus*), 123
Trinity for Religious Liberals, A (*Elmo A. Robinson*), 207
What Makes War Attractive? (*Herbert H. Stroup*), 43
W. Robertson Smith, Heretic (*James B. Pritchard*), 146

. . . . . .

Book Notices: 88, 186, 279, 372. *See Index II*
Book Reviews: 66, 165, 246, 352. *See Index II*
Books Received: 95, 191, 287, 380
From Off the Campus and On: 64, 163, 244, 350
Where Ignorance Is Bliss, 'Tis Folly: 62, 161, 241, 348

By Authors

Ayres, Eugene (*The Scientific Approach*), 37
Bailey, John W. (*Paul and Matthew and the Primitive Jewish- Christian Drama*), 326
Branton, James R. (*Paul and Salvation*), 228
Foote, Henry W. (*The Nature of Worship*), 193
Frank, Lawrence K. (*Live Long and Like It*), 316
Gilmour, S. MacLean (*Interpreting the Sermon on the Mount*), 47
Greeley, Dana McL. (*Communism, Catholicism, and Liberalism*), 223
Hart, Oliver J. (*A Basic Common Faith*), 120
Hiltner, Seward (*The Psychological Understanding of Religion*), 3
Hutton, W. R. (*The Johannine Doctrine of the Holy Spirit*), 334
Keighton, Robert E. (*The Bible and the Worship Service*), 97
King, George B. (*"A Problem in Form Criticism" Again*), 344
King, Winston L. (*Democratic Values in Protestant Worship*), 57
Marcus, Ralph (*Traditional and Personal Religion*), 123
Pritchard, James B. (*W. Robertson Smith, Heretic*), 146

Purdy, Alexander C. (*The Individual and Individualism in the New Testament*), 214
Robinson, Elmo A. (*A Trinity for Religious Liberals*), 207
Ropes, James H. (*The Religious Radicalism of Jesus*), 113
Schmitz, Charles H. (*Religious Radio in the United States*), 289
Sevenster, Jan N. (*The Theological Importance of Translation*), 137
Stroup, Herbert H. (*What Makes War Attractive?*), 43

II

BOOK REVIEWS AND NOTICES

The reviews are arranged alphabetically by authors. The names of the reviewers (in parentheses) follow the titles.

Adams, J. M., *Ancient Records and the Bible* (W. F. ALBRIGHT), 183
Adler, Cyrus, and Margalith, A. M., *With Firmness in the Right* (I. G. MATTHEWS), 273
Agus, J. B., *Banner of Jerusalem* (S. V. MC CASLAND), 177
Almquist, Helge, *Plutarch und das Neue Testament* (ALLEN WIKGREN), 360
Anderson, W. K. (ed.), *Christian World Mission* (J. H. FRANKLIN), 173
Archibald, A. C., *New Testament Evangelism* (M. C. WESTPHAL), 91
Barnett, A. E., *The New Testament: Its Making and Meaning* (R. O. KEVIN), 74
Bengalee, S. M. R., *The Tomb of Jesus* (C. S. BRADEN), 87
Bennett, J. C., *Christian Ethics and Social Policy* (J. S. BIXLER), 186
Bilheimer, R. S., *What Must the Church Do?* (E. C. HERRICK), 375
Blackwood, J. R., *The Soul of Frederick W. Robertson* (R. E. KEIGHTON), 377
Boehme, Jacob, *The Way to Christ* (E. E. AUBREY), 373
Boisen, A. T., *Problems in Religion and Life* (J. H. IVEY), 180
Bosley, H. A., *On Final Ground* (R. E. KEIGHTON), 190
Boyer, M. W., *Everyman's Adventure* (R. E. KEIGHTON), 372
Brame, I. J., *The Kingdom Relationship* (F. W. YOUNG), 88
Brown, W. A., *Toward a United Church* (W. M. HORTON), 172
Browne, Lewis (ed.), *The World's Great Scriptures* (M. S. ENSLIN), 283
Brunini, J. G., *Whereon to Stand* (E. R. CLINCHY), 185
Bryson, Lyman, *Science and Freedom* (EARL CRANSTON), 272
Burnet, A. W., *The Lord Reigneth* (E. W. PARSONS), 373
Burrows, Millar, *An Outline of Biblical Theology* (E. E. AUBREY), 169
Burtt, E. A., *Right Thinking* (W. K. WRIGHT), 78
Calkins, Raymond, *The Modern Message of the Minor Prophets* (J. B. PRITCHARD), 269
Carter, Dyson, *Sin and Science* (SEWARD HILTNER), 88
Case, S. J., *The Origins of Christian Supernaturalism* (F. C. GRANT), 165
Chave, E. J., *A Functional Approach to Religious Education* (C. E. BATTEN), 361
Chomsky, William, *How to Teach Hebrew in the Elementary Grades* (J. B. PRITCHARD), 94
Christopher, J. P. (ed.), *Ancient Christian Writers: St. Augustine's The First Catechetical Instruction* (M. S. ENSLIN), 355
Clinchy, R. J., *Faith and Freedom* (D. M. GREELEY), 377
Cohen, M. J., *Pathways through the Bible* (I. G. MATTHEWS), 75
Control of Atomic Energy, The (EUGENE AYRES), 89
Craig, C. T. (ed.), *The Challenge of Our Culture* (W. E. GARRISON), 255
Cripps, Stafford, *Towards Christian Democracy* (E. E. AUBREY), 90
Dicks, Russell, *Comfort Ye My People* (R. E. KEIGHTON), 285
Everett, J. R., *Religion in Economics* (J. W. THOMAS), 378

Fales, Walter, *Wisdom and Responsibility* (C. E. BATTEN), 370
Fallaw, Wesner, *The Modern Parent and the Teaching Church* (C. E. BATTEN), 364
Faus, W. A., *The Genius of the Prophets* (W. A. IRWIN), 267
Foote, H. W., *Thomas Jefferson, Champion of Religious Freedom, Advocate of Christian Morals* (C. H. MOEHLMAN), 362
Fosdick, H. E., *On Being Fit to Live With* (E. C. HERRICK), 187
Frankfort, H. and H. A., and others, *The Intellectual Adventure of Ancient Man* (J. B. PRITCHARD), 246
Froom, L. E., *The Prophetic Faith of Our Fathers* (W. S. HUDSON), 85
Gerber, William, *The Domain of Reality* (H. R. HOLCOMB), 78
Gibb, H. A. R., *Modern Trends in Islam* (P. K. HITTI), 278
Gossip, A. J., *In the Secret Place of the Most High* (J. S. DAUERTY), 370
Guetzkow, H. S., and Bowman, P. H., *Men and Hunger* (J. W. THOMAS), 90
Guide to True Peace, A (R. W. SCHLOERB), 93
Hanson, Stig, *The Unity of the Church in the New Testament* (F. W. YOUNG), 179
Harral, Stewart, *Successful Letters for Churches* (I. M. ROSE), 190
Hazelton, Roger, *The God We Worship* (G. W. DAVIS), 181
Heard, Gerald, *The Eternal Gospel* (J. N. HARTT), 252
Hedley, George, *The Christian Heritage in America* (J. A. C. F. AUER), 279
Heidel, Alexander, *The Gilgamesh Epic and Old Testament Parallels* (J. B. PRITCHARD), 174
Heimann, Eduard, *Freedom and Order* (R. W. SCHLOERB), 286
Hendricks, L. V., *James Harvey Robinson, Teacher of History* (J. B. PRITCHARD), 188
Herman, S. W., *The Rebirth of the German Church* (C. H. MOEHLMAN), 69
Holmes, J. H., *The Affirmation of Immortality* (J. S. BIXLER), 282
Hyatt, J. P., *Prophetic Religion* (R. E. WOLFE), 268
Hyde, W. W., *Paganism to Christianity in the Roman Empire* (R. T. OHL), 259
Jenkins, L. R. (ed.), *450 Stories from Life* (R. E. KEIGHTON), 286
Jones, R. M., *The Luminous Trail* (R. E. KEIGHTON), 283
Jordan, G. R., *The Emerging Revival* (A. M. MC DONALD), 91
Kean, C. D., *The Meaning of Existence* (E. E. AUBREY), 263
Kennedy, Gerald, *His Word through Preaching* (R. E. KEIGHTON), 281
Kleist, J. A. (ed.), *Ancient Christian Writers: The Epistles of St. Clement of Rome and St. Ignatius of Antioch* (M. S. ENSLIN), 76
Knudson, A. C., *The Philosophy of War and Peace* (PAUL RAMSEY), 250
Kunkel, Fritz, *Creation Continues* (J. P. BERKELEY), 357
Latourette, K. S. (ed.), *The Gospel, the Church, and the World* (H. B. WHITE), 258
Lawton, George, *Aging Successfully* (D. R. HUNTER), 275
Leiffer, M. H., *The Layman Looks at the Minister* (A. C. BALDWIN), 189
Lester, Muriel, *It So Happened* (I. M. ROSE), 372
Levy, G. E., *The Baptists of the Maritime Provinces, 1753-1946* (W. S. HUDSON), 276
Lewis, C. S., *The Abolition of Man* (J. C. SCAMMELL), 284
Macartney, C. E., *Preaching without Notes* (R. E. KEIGHTON), 93
Macfarland, C. S., *Lyman Pierson Powell* (C. H. MOEHLMAN), 363
MacIver, R. M. (ed.), *Unity and Difference in American Life* (C. M. BOND), 282
Mallon, Paul, *Practical Idealism* (RITTENHOUSE NEISSER), 90
Margaret, Helene, *Gailhac of Béziers* (C. H. MOEHLMAN), 285
Mathews, A. J., *La Wallonie, 1886-1892* (J. L. JONES), 375
Metzger, B. M., *Lexical Aids for Students of New Testament Greek* (M. S. ENSLIN), 369
Miller, Alexander, *Christian Faith and My Job* (C. E. BATTEN), 376
Miller, C. W., *A Scientist's Approach to Religion* (K. F. MATHER), 354

Miller, R. C., *The Church and Organized Movements* (WILHELM PAUCK), 257
Minear, P. S., *Eyes of Faith* (C. M. BOND), 82
Moehlman, C. H., *The Church as Educator* (M. S. ENSLIN), 266
Mort, P. R., and Vincent, W. S., *A Look at Our Schools* (F. R. MOREY), 276
Newlin, Dika, *Bruckner, Mahler, Schoenberg* (T. V. ENSLIN II), 378
Niemöller, Martin, *Dachau Sermons* (R. E. KEIGHTON), 190
Nixon, J. W., and Hudson, W. S. (edd.), *Christian Leadership in a World Society* (E. S. BRIGHTMAN), 88
Noüy, Lecomte du, *Human Destiny* (EUGENE AYRES), 353
Park, W. E., *The Quest for Inner Peace* (J. H. IVEY), 280
Patton, K. L., *Strange Seed* (R. E. KEIGHTON), 94
Pinson, K. S., *Essays on Antisemitism* (S. V. MC CASLAND), 358
Poovey, W. A., *Questions That Trouble Christians* (J. W. THOMAS), 379
Poteat, E. M., *Last Reprieve?* (J. L. CLAYTON, JR.), 184
Reicke, Bo, *The Disobedient Spirits and Christian Baptism* (F. W. BEARE), 264
Rife, J. M., *A Beginning Greek Book* (M. S. ENSLIN), 367
Roth, Cecil, *The History of the Jews of Italy* (R. E. E. HARKNESS), 175
Rowley, H. H., *The Re-Discovery of the Old Testament* (J. B. PRITCHARD), 73
Rutenber, C. G., *The Doctrine of the Imitation of God in Plato* (W. K. PRENTICE), 271
Sampey, Memoirs of John R. (J. H. FRANKLIN), 378
Sasnett, J. R., *Living Memorials* (R. E. KEIGHTON), 285
Schloerb, R. W., *The Preaching Ministry Today* (J. D. MORRISON), 187
Schneider, H. W., *A History of American Philosophy* (E. S. BRIGHTMAN), 167
Schultz, S. G., *Caspar Schwenckfeld von Ossig* (M. C. WESTPHAL), 376
Scott, E. F., *Man and Society in the New Testament* (E. W. PARSONS), 71
Seaver, George, *Albert Schweitzer: Christian Revolutionary* (E. E. AUBREY), 182
Shaw, P. E., *The Catholic Apostolic Church, Sometimes Called Irvingite* (R. E. E. HARKNESS), 83
Shinn, R. L., *Beyond This Darkness* (F. B. IGLER), 188
Sperry, W. L., *Religion in America* (J. M. MOORE), 66
Stewart, J. S., *Heralds of God* (R. E. KEIGHTON), 189
St. George, Maximilian, and Dennis, Lawrence, *A Trial on Trial* (R. H. ABRAMS), 280
Sweet, W. W., *Religion on the American Frontier: The Methodists* (R. E. E. HARKNESS), 352
Tasker, R. V. G., *The Old Testament in the New Testament* (S. M. GILMOUR), 270
Taylor, A. E., *Does God Exist?* (E. S. BRIGHTMAN), 279
Thelen, M. F., *Man as Sinner* (A. C. KNUDSON), 171
Torrey, C. C., *The Lives of the Prophets* (J. A. MONTGOMERY), 186
Trueblood, Elton (ed.), *Doctor Johnson's Prayers* (R. E. KEIGHTON), 379
Tsanoff, R. A., *Ethics* (W. K. WRIGHT), 374
Wallis, L. B., *Fletcher, Beaumont & Company* (J. C. SCAMMELL), 284
Walsh, Chad, *Stop Looking and Listen* (H. L. NEWMAN), 363
Wei, F. C. M., *The Spirit of Chinese Culture* (J. K. SHRYOCK), 367
Weist, C. S., *More Sermon Trails for Boys and Girls* (T. F. ADAMS), 93
Whiston, C. F. (ed.), *Fénelon's Christian Perfection* (R. W. SCHLOERB), 284
Wieman, H. N., *The Source of Human Good* (A. C. OUTLER), 248
Wikgren, Allen, and others, *Hellenistic Greek Texts* (M. S. ENSLIN), 365
Woodbury, Helen (ed.), *The Faith of Man Speaks* (R. M. GREY), 80
Woodgate, M. V., *The Abbé Edgeworth* (J. W. BRUSH), 92
Wylie, Philip, *An Essay on Morals* (W. K. WRIGHT), 261
Ziff, W. B., *The Rape of Palestine* (I. G. MATTHEWS), 67
Two Worlds (EARL CRANSTON), 81